

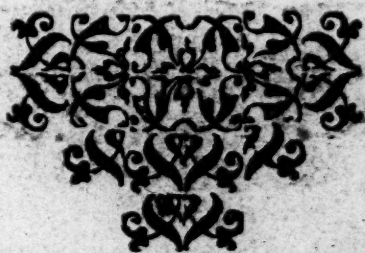
A  
DEFENCE  
OF THE HOLY SCRIPTURES,  
WORSHIP, AND MINISTERIE,

used in the Christian Churches separated  
from Antichrist:

Against the challenges, cavils and contradiction  
of *M. Smyth*: in his book intituled  
*The differences of the Churches  
of the Separation.*

Hereunto are annexed a few observations  
upon some of *M. Smythes* Censures;  
in his answer made to  
*M. Bernard.*

By *Henry Ainsworth*, teacher of the  
English exiled Church  
IN AMSTERDAM.



Imprinted at Amsterdam by *Giles Thorp*  
in the yere 1609.



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this treatise.*

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*many synners & so found in gentile cities p. 74  
 The Jewes had the law to show them their sinne & to bring  
 them to Christ so Paul was to Rom 3. 30. 31. not to  
 now have the gospel to show us our sinne by Christ  
 without the works of the law so had they  
 only the manner of administration the law & gospel  
 how the difference was manifested p. 119*



**I**t is true of an heretik which Solomon sayth in parable, \*2 \*Prov. 9.  
foolish woman is troublesome: experience hereof wee 13.  
have in this adversary whom I deal against. For he not  
content to manifest with mouth, nor to write with pen, nor  
to print in publik once, his owne folly and shame, with calling  
upon us to † justify our proceedings or repent of † Differen.  
them; dooth in an other book the second time " require an answer, and Preface.  
fretting in himself that we passed over his vanitie with silence, he biddeth us, \*Parall.  
battel with the third alarme in his book The character of the beast, lately 105.  
published. Wherin, (to shew how near he is allyed to those which say, \*who \*Rev. 13.  
is like unto the Beast, who is able to warr with him?) he † requireth, nay † Charact.  
chargeth, yea challengeth us (as he saith) to the defense of our in the epist.  
errors vawnting moreover against us, that we are guiltie in our consci-  
ences of our disabilitie to defend them, and therefore subtilly draw  
back and pretend excuses; triumphing also over us, as they that hitherto  
in craftines have withdrawn from the combat, in the matter of the  
translation, worship and presbyterie.  
Thus hath belifted up \* his horne on high, and spoken with a stiff neck; as \*Psal. 75.5  
if even the mightie were " afraid of his majestie, and for fear fainted in them- "Iob 41.  
selves. In regard of which insolencie; all men I think may see, it is now time, 16.  
if ever, to take up shield and sword against him, and hew his hornes that  
so have pushed the flock of Christ, wherof not long since he professed himself  
to be a member with us: though now having left the truth to follow leasing, he  
maketh open warr with the saints. And whereas among other \*swelling words \*2 Pet. 2.  
of vanitie, he sayth, † Loe we protest against them to have a false wor- 18.  
ship of reading books: we protest against them to have a false go- † Charact.  
vernment of a triformed Presbyterie; we protest against them to epistle.  
have a false Ministerie of Doctors or Teachers, &c. I have taken  
in hand to set forth our iust defense, in these particulars, and to shew the fraud  
and malignitie of this boaster: leaving the other point about the constitution of "Prov. 28.  
our Church in baptising of infants, to others that have already begun to con- 25.  
vince his heresie therein. And this which I have undertaken is rather for others † Psal. 5.9.  
(who may be troubled with his writings) then for his own sake, who yeeldeth \*Princip.  
small hope of good, seeing he proceedeth so fast in evil; and out of a "proud hart hath &c. Differ.  
stirred up strife. Wherin also such hath been his ficklenes, as † no constancie is &c. Cha-  
in his mouth. For (not to speak of \* three sundry books wherin he hath shewed rack of the  
himselfe of 3. several religions,) in this one book which I deal against, he say- Beast.  
eth



eth and unſayeth and contrarieth his own grounds for to ſhift and hide his blaſ-  
phemies, that liſle needed him ſo earneſtly to have caled for an other mans ſword  
to pierce the bowels of his errour; When his own hand fighteth againſt himſelf,  
and the ſpear which he toſſeth, turneth into his hart. I had much rather  
have folowed more cōfortable meditations, in the peaceable practiſe of the truth;  
thē thus to cōtēd With thoſe that ſeek ſtriſe, & that fight againſt the faith which  
themſeules once profeſſed; having found ſuch by experience, to be above others,  
† Mat. 7. moſt malignant enemies: but truth oppugned, may not be forſaken; and † wolves  
15. that would ravin, muſt be beaten from the fold, leaſt the ſheep be devoured or  
ſcattered. Now therefore I being to encounter this falſe Prophet, doe hum-  
ble my ſelf under the good hand of God, whoſe power is made perfect in mans in-  
firmities; whoſe mercie ſuſtēneth in violence of the enemy; whoſe truth is a  
\* Pſal. 107. ſheild and buckler. He bleſſe theſe my labours unto his people; that \* the righ-  
42. teous may ſee and reioyce, and all iniquitie may ſtop her mouth. Amen.



# A DEFENCE OF THE HOLY SCRIPTURES AND WORSHIP OF God, used in the Christian Churches of the Separation: against the calumnies of M. Smyth.

**T**He book intituled *The differences of the Churches of the separation*, which we are chalenged by the Author to answer: carrieth in the very name therof, a delusion of the Reader. For if he look for plaine differences, what they affirme and we deny; he shal not find them expressed: if he take the differences to be implied, as that whatsoever Mast. Smyth affirmeth we deny, and what he denyeth we affirme; then is the Reader much abused, & we injured; who hold in that book, truth & error to be unequally mixed. Seing then neyther expressly nor implicitly the Reader can see the *Differences*: what are they but delusions?

The many questions which he asketh in the end, conteyning the summe of al his book, manifest the Authors frawd: for if he know & dare say wherein we differ, what need he desire our *direct answer*? It became him to refute, & not for to fish with hooks of demands, wherein we would differ from him.

Ther was one onely difference between M. Smyth and us, when first he began to quarrel; though synce he have increast them, and increaseth dayly, with deadly feud and open opposition, as al men may see.

That difference was this. He with his followers breaking off communion with us, charged us with synn for using our English Bibles in the worship of God; & he thought th. the teachers should bring the originals the Hebrew and Greek, and out of them translate by voice. His principal reason against our translated scripture was this.

*\*No Apocrypha*



\*This is  
the third of  
his fower  
general ar-  
guments,  
which he  
offred to  
our Church  
in Writing,  
at the second  
dayes pub-  
lik cōferēce

\*In the rea-  
son annex-  
ed to his se-  
cond gene-  
ral Arg.  
\*Differēce  
c. pag.  
12.

\*In a reason  
annexed to  
the 1. gene-  
ral argu-  
ment.

**No Apocrypha Writing, but onely the Canonical scriptures, are to be used in the Church, in time of Gods worship.** Every written translation is an Apocrypha Writing, & is not canonical scripture. Therefore every written translation is unlawful in the Church in time of Gods worship. Why he counted every translation apocrypha, and what he meant therby, appeareth by these words of his: *a written translation (sayth he) or interpretation is as wel & as much an humane writing, as an homilie or prayer, written & read.* The like impietie he hath also printed in his book, saying: *"A translation being the work of a mans wit & learning, is as much and as truly an humane writing, as the Apocrypha (so commonly called) writings are, and seeing it hath not the allowance of holy men inspired, but is of an hidden authoritie, it may be iustly called Apocrypha &c. And therefore not to be brought into the worship of God to be read.*

That this point of the translation was the onely difference, as it is known to all that then heard his publik protestatiō; so his words in writing shew it. \*Translations written (sayth he) are not refreyned in the case of scandal, for we desired that they might be refreined for our sakes, that we might keep communion, & it would not be yeilded.

So if we would have layd aside our translated Bibles, communion (they say) should have been kept with us.

Now for the true differences on our part, at that time and stil, they are thus. We agree with M. Smyth herein, that *Onely canonical scripture is to be used in Gods worship; & that no apocryphal writing is to be used in Gods worship.* But we disagree & deny, that every written translation is an Apocryphal writing; affirming that *the Scriptures in English and other languages, rightly translated out of the Originals, are Canonical; & so to be read in the Church in the worship of God.*

After much time spent about this controversie, he manifested other differences, touching the ministerie and treasurie; and soon after published this book of Differences: wherein, having his latter thoughts (as he thought) better then his former, he  
retracted

3  
retracted a former book of *Principles &c.*, and al other his writings, so farr forth as they were overthwarted by this his last book. † *Differēce*  
‡ *&c. in the*

He also acknowledged the \*ancient brethren of the separation (as he calleth us) are to be honoured, that they have reduced the Church, to the true primitive and Apostolik constitution, which consisteth in these three things, 1 The true matter, which are † *in the*  
‡ *same pre-*  
Saints onely, 2 The true forme, which is the uniting of them to-

gether in the covenant. 3 The true propertie, which is a communion in al the holy things, and the power of our Lord Iesus Christ, for the mainteyning of that communion. To this blessed work of the

Lord wherin those ancient brethren have laboured, I know not (sayth he) what may more be added, I think rather there can nothing be added.

And was he now settled in his course? nothing lesse, for the strange womans \*pathes are moveable, they cannot be known. † *Prou. 5.6*

Soon after this God stroke him with blindnes, that he could no longer find the door of the Church, out of which he was gone by schisme, and which he had assaulted with error. Our entring in by the covenant of God with † *Abra-*  
‡ *ham to the faithful and their seed,* hath been as a brazen wal, whereagainst he hath runn himself, to his utter ruine,

if God in mercie raise him not up. And now as a man benumbed in mynd, he cryeth out against us, contrary to his former sayth and confelsion; \*Loe, we protest against them (sayth † *Gen. 17.*  
‡ *of the beast*  
‡ *in the Epist.*  
\* *Charact.*  
of the beast  
in the Epist.

he) to bee a false Church, falsly constituted in the baptising of infants, and their own unbaptised estate. And agayn, We protest against them, that seeing their constitution is false; therefore there is no ordinance of the Lord true among them. Thus † *Wine* sheweth it self † *Pro. 20. 1.*  
‡ *in M. Smyth to be a mocker, & strong drink to be raging:* whiles

he having drunk † *the wine of violence* proclaymeth open † *Pro. 4. 17.*  
‡ *warr,* against Gods everlasting covenant.

A 2

The defence



4  
 The defense of which grace, being already in the hands of two  
 worthy soldiers of Christ, *Mr Clifton* whom he hath printed against,  
 and *Mr Robinson*, whom he next threatneth: I leave vnto them;  
 †*Psal. 144.* not doubting but God their strength, will \* teach their hands, to  
 fight, and their fingers to battel, in so good a cause against this ene-  
 mie. But because he still vrgeth his former quarrels of the  
 †*Psal. 18.* scriptures and Ministerie: I purpose with Gods grace to set against  
 §2. him in these; desiring the Lord my Rock, to †gird me with strength,  
 and to make my way entyre.

Touching the first, namely, the vse of translated scriptures in  
 the worship of God: M. Smyth thus sumnieth vp the difference, in  
 the forefront of his book.

1. *We hold (saith he) that the worship of the new testament properly so  
 called, is spirituall, proceeding originally from the hart: and that reading out  
 of a book (though a lawfull ecclesiasticall action,) is no part of spirituall wor-  
 ship: but rather the invention of the man of syn, it being substituted for a part  
 of spirituall worship.*

2. *We hold that seing prophesying is a part of spirituall worship: therefore in  
 time of prophesying it is unlawfull to have the book as a help before the eye.*

3. *We hold that seing singing a Psalm is a part of spirituall worship; there-  
 fore it is unlawfull, to have the book before the ey, in time of singing a Psalm.*

Here first let the reader observe, that the mayn and true diffe-  
 rence which was between M. Smyth and us, about the translation,  
 is not mentioned: but is brought in after, as by the way, in hādling  
 these matters; and other points never controverted between vs, are  
 made heads of the differences. In which doing, M. Smyth  
 hath graced the very portch of his building, with imposture and  
 frawd.

2. In saying, of himself and his brethrē, *We hold &c.* he giveth the  
 reader to vnderstand, (vnlesse he meant to delude him,) that they  
 whom he dealeth against, hold the cōtrary: wheras he neither dooth,  
 nor

nor is able to produce any proof hereof against us; neyther (I dare say) can he tel what we hold, of these points. Thus secondeth he his fraud with injurie; and maketh these two, as *Iachin & Boaz*, the pillars for to bewtifie the temple of his book.

Now because his whol battel against the translated Scriptures, is cheefly out of this bulwark of *spiritual worship*, wherein he hath intrenched himself, and flyeth therto at al assayes, when other shifts fayle him: I wil begin with it, as himself also dooth, and come to Translations anon.

### OF WORSHIP.

Wheras the word *Worship* is diversly used, somtime more largely, somtime more straightly; by reason wherof it hath not at al tymes a like proper signification: M. Smyth spying this, (as by his limitation of *properly so called* may appear;) takes advantage to himself for to bolster out his former blasphemies, & to deal against us for Idolaters, & the holy Bible for an idol; under the æquivocatiō or double meaning of this word *Worship*; restreyning it wher he should not, & inlarging it where he ought not. And though he treateth of this thing at large, handling the *fountaine*, the *helps*, the *essence* or *nature*, with the *parts and kinds of worship*: yet the divers use of the word which was needful first to be shewed, (if he meant not to deceive,) he hath quite omitted; that, therefore I wil first manifest.

*Worship*, in our English tongue, and as it is used to expresse the original scriptures, is diversly taken. Somtime largely, as when it expresseth the Greek word *latreuo*; as Philip. 3, 3. *We ar the circumcision which worship God in the spirit*: & Act. 24, 14. *so worship I the God of my fathers*. And thus both the English & Greek answereth to the Hebrew *ghnabad*, which properly signifieth to *serve*, Exod. 3, 12. Deut. 10, 12, 2 Sam. 15, 8.

Also when it expresseth the Greek word *sebomai*; as Act. 18, 13. *to worship God contrary to the law*; & Act. 18, 7, *Iustus a worshipper of God*. And so both it & the Greek answer to the Hebrew *jaré*; which properly signifieth to *fear* or *reverence*, as Mat. 15, 9. *in vaine they worship me*; for that which in Hebrue is, *their fear towards me* Isa 29, 13.

The homonymie cleared  
† *latrenontes*  
† *latreuo*.

\* *sebesthai*  
† *sebomenon*  
† *sebontai*.



\**Iob. 1. 9.* So \* *Iob.* and *Ionas*, as the Hebrew sayth, *feared*, as the Greek translateth, *Worshipped* God. Also when it interpreteth the Greek word *threskeuo*, as *Col. 2. 18.* the *Worshipping of Angels*; and *vers. 23.* in *Wil-Worship*; or *voluntary religion*. Thus *Worship* is largely used, for the *feare* and *service* of God, or any religious action.

†*proskune-*  
*sai.*

\**proskune-*  
*san.*

More strictly and properly, *Worship* is vsed to English the Greeke word *proskuneo*; as *Mat. 2. 2.* *We are come to † worship him*; and *Rev. 11. 16.* *they "worshipped God*; *Rev. 13. 4.* *they \* worshipped the Dragon*, &c. And so both it and the Greek word, doe expresse the Hebrue *hishtachavah*, which properly signifieth to *bow downe* or *prostrate ones self*. *Exod. 20. 5.*

\**Deut. 5.*  
*6--15.*

Thus the *Worship of God* generally, comprehendeth the performing of all duties required in the first \**table* of the Law: specially and properly, to *worship* is to *bow downe* & *supplicate* vnto God.

†*Differēc.*  
*pag. 18.*

The meaning of the word being thus distinguished; let vs now see how M. Smyth dooth deal in the point. He, where he †*professeth* to handle the *nature or essence of spiritual worship*, and the *essentiall causes and kindes thereof*, sheweth these things in two particulars; first in the *essentiall causes*; 2. in the *proper kindes or parts of the Worship of the N. testament*.

The *essential causes* are *matter* and *forme*. The *matter* of Gods *worship* (sayth he) is the *holy scriptures*, which conteyneth the word of God or the *Gospel*, the *subject* whereof is *Christ Iesus*: The *forme* or *soul* that quickeneth it, is the *spirit* *Col. 3. 16.* With *Ephe. 5. 18. 19. 20.*

Then he illustrateth this, by the *ceremoniall worship of the old testament*. And the *matter* of that he maketh to be *beasts, incense, oil, fat, corn, wine*, and the like *creatures* whereof the *sacrifices* &c. wer made, With all

*Mark 9.* the *actions* thereto perteyning.

49. With The *forme* he sayth appeared in 4. things; 1. *honey*, and 2. *leaven* which *Levit. 2. 11* must be absent for the most part; and 3. *fyre* and 4. *salt* which must all *13. & 9. 24* wayes be present. Then for the *kindes of spiritual worship*, he sayth they *1 Cor. 5. 6-* are *praying, prophesying, and singing Psalmes*. *Psal. 50. 14--17. 1 Cor. 11. 4. and 14. 15. 17. 26. 1am. 5. 13. Rev. 19. 10.*

I will

I wil not here stand to scan the good order which M. Smyth hath used in handling the *nature and essence of worship*, whiles omitting the efficient causes, objects and ends, which properly pertain to the discourse of actions: he insisteth vpon *matter* and *forme* which he calleth *essentiall causes*: so taking that which is more vnproper, & difficult. But seeing he hath chosen this way, I will follow him therein.

And first I observe, how he intending to shut out the reading of the scriptures from spirituall worship; yet maketh the scriptures to be the *matter of worship*: now how the *matter* of a thing, should be shut out and vnlawfull to be there, it requireth some skill to know. Secondly, the *scriptures* being (as he sayth) the *matter*, and the *spirit* the *form* of this action of worship; (though properly the spirit is the † efficient cause;) it would be knowne why M. Smyth in an † *Act. 2.4* other place sayth that \* *actions of administering the Church or kingdom of Christ, are not actions of spirituall worship properly so called*, making \* *Differēc.* those actions to be *admonition, examination, excommunication, pacification, absolution &c.* are not these to have the *matter* of the *scriptures*, and *form* of the *spirit*, as well as *prophecie* which th' Apostle sayth, is a speaking † *to edifying to exhortation and to comfort?* Are we † *1 Cor. 14.* not aswell bound to the scriptures in *admonishing*, as in *exhorting* 3. and must not the same spirit give life vnto both?

Let Paul himself be our example: he teacheth that \* *2 Tim. 3.* *the whole scripture is profitable*, as for *doctrine* so for † *rebuke* 16. 17. or conviction, and for *correction*; and he in practise, rebu- † *telenchon.* king and opposing against Elymas, saying, \* *O ful of all subtilty and* \* *Act. 13.* *of all mischief, child of the Devil &c.* did this by the holy spirit, where- 10. of he is noted then to be † *ful*. In preaching to the men of † *vers. 9.* Antiochia, he admonished them \* by the word of the prophet A- \* *Act. 13.* bakuk: in preaching to the Iewes in Rome, he rebuked them 40. 41. • by the word of the prophet Esaias; And Peter in his Sermon at † *Act. 28.* Ierusalem pacified their pricked consciences, by the promise of 25. -- 28. God, to them and to their children; Actes 2. 37. 39.

So



\*pag. 1.

† Isa. 1.  
&c.

Jer. 2. &amp;c.

Mat. 5.

&amp; 6. &amp; 7.

&amp;c. Act. 7

&amp; 13. &amp;c.

So the word and spirit were *matter* and *form* of their rebukes, admonitions, pacifications, &c. even as of their other doctrines & exhortations, and therefore by Mr Sm. owne grounds, were spirituall worship; and so his first plot where he made \* *actions of opposition, difference, plea & strife*, not to be actions of spiritual worship; is a waggmire wherinto this his conceipt of prophesie or preaching to be spirituall worship, is sunk, and by it overthrown. And sure the Prophets and Apostles and Christ himself never observed this new coyned difference, for † they in their prophesying or preaching of the word, did intermixe rebukes with comforts, admonitions with exhortations, and opposed against syn and synners vually in their sermons, as the whole historie of the Bible sheweth. Now by Mr Smyths divinitie they worshipped not God, when they spake by way of *opposition, difference, plea or strife*, in their doctrine; but when they spake to *edifying exhortation or comfort*; this was the *worship of God properly so called*. If this distinction be not true, then M. Sm. is a deceiver, properly so called; who to make things serve his hereticall humour and hide his blasphemies against our reading of the holy scriptures in the Church, hath digged thus deep to find a pit whereinto to fell the righteous; though himself by Gods iudgement be fallen into the same.

\* *Differenc.*  
p. 27.

And here, by the way I will briefly note M. Smyths methode in contriving of his book for the advantage of his cause. The three offices of Christ, in prophesie preisthood and Kingdome; he reduceth vnto two, 1. kingdome and 2. preisthood; † comprehending prophesie vnder the preisthood as a branch of it. *Deut. 33. 10. Rev. 1. 6. With 1 Cor. 14. 31. Act. 2. 17. 18.*

\* *Deut. 17.*

8. 9. 11. 12.

† *Act. 3.*

22---26.

Whereas by the same ground of *Deut. 33. 10.* he mought have made the kingdome also a branch of the preisthood; for the Preists were to teach Iaakob Gods iudgements and Israel his law, as well in cases of \* *controverfie plea and strife*, (which M. Smyth maketh *actions of administering the Kingdome*; ) as in other doctrines of exhortation and comfort. But I find in the scripture that Moses (not Aaron the Preist, ) is made a figure of Christ † as a Prophet; and Prophets there were many in Israel of other tribes then Levi: seing then Moses & the Prophets caried types of Christs prophesie; Aaron

ron

ron and the Priests, of his priesthood; David and the kings, of his kingdom; I would not now confound the priesthood & prophesie in Christ, any otherwise then the priesthood and kingdome; but keep a like distinction in them al; & as in Christ the head, so in the Church his body. Againe as in heavenly order the 1. manifestatiō of mans syn and miserie by the law, of his justice & happines by the gospel; also the 2. work of mans redemption by sacrifice; & 3 the conservation of this grace wrought for the Church, against al enemies; are three distinct things, one following another: so Christ in his administratiō observed this order & distinction; first, †teaching the Church as a Prophet, above three yeares; then \*offring up himself as a Preist & sacrifice to his father for his Church; and lastly rising & "ascending into heaven to the right hand of God, there to †reign as king until al his enemies be made his footstool. Now M. Smyth maketh prophesie one with the Priesthood, because he would have these two to be Gods worship: & the kingdome he speaketh of first; and excludeth al the actions of it from Gods worship. Whereas the Gospell is called \*the word of the kingdome; and Christ when he preached (or prophesied) is sayd to †preach the kingdome of God; and the doctrines which he taught, were the \*secrets of the kingdom; and the Apostles in their sermons †preached, expounded and testified the kingdom of God. Wherefore they be deep waters which M. Sm. hath found; that the actions of administering the kingdome should not be worship: and yet the preaching of the gospel, or prophesying, shalbe worship, and that in the highest degree, properly so called. If he followed not fanisy in these things, rather then sound judgement; let the prudent iudge.

Like vanity he sheweth in this, that having made the scriptures to be the matter of our worship now, he maketh not them to be the matter also of Gods worship in Israel, but beasts, incense, oil, fat, &c. and the form of our worship to be the spirit, but the forme of theirs to appear in honey, leaven, fyre & salt. What, had not they the †written word of God, for a ground of their religious actions, as well as we have the " written word? had not they \*the good spirit of God to instruct them, as we have? had they not †praying prophesying, singing &c. by the spirit, as we? How is it then, that this man maketh the

B

matter

†Mat. 5.

&c. unto

Mat. 26.

\*Mat. 26.

and 27.

"Luk. 24.

51.

†Psal. 110.

1. With

1 Cor. 15.

24. 25.

\*Mat. 13.

19.

†Luk. 4. 43

\*Luk. 8. 10

†Act. 20.

25. & 28.

23.

†Deut. 31. 9

"Job. 20. 31

\*Nehem. 9

20.

†Nehem.

9. 3. 4. 5.

&c. 1 Sam.

10. 5. 6.



matter and form of Gods worship in Israel, to consist in such carnall things? There is a depth of abomination herein, which is the ground of his anabaptising heresie. For whereas th'Apostle magnifieth the \*Iewish Church, above the Gentiles in many respects: this proud Gentile disgraceth them extremely, saying † that their Ministerie worship & government was carnal; that faith and repentance was not required to the matter, that is, the people of that Church, but onely a carnall holynes; with many such like vituperies, which out of his carnall hart he uttereth against them.

But for their worship which we have in hand, let him shew if he can, what one thing we have which they had not before vs. He maketh the parts of our worship to be three, praying, prophesying, singing; all these they had, and vttered them by the spirit, as the scriptures every where manifest: and though they had many carnal rites with these, as sacrifices, incense, &c. yet was not their worship carnal: for we have also some carnall rites, as washing with water in baptisme, the eating of bread & wine in the Lords supper; have we therfore a carnall baptisme, a carnall supper? if not, neyther had they a carnal worship, though carnal rites were adjoyned unto their worship. But as God whom they worshipped was a spirit, so worshipped they him in spirit, and with faith, expecting that promise which God made vnto them of salvation by Christ; as Paul testified of the whol body of that Church; that \* the twelve tribes incessantly serving (or worshipping) day and night, hoped to come vnto it: shewing further, that the gentiles are of the same, or † one joynt body with them; fellow-heyres, and partakers of the promise in Christ.

M. S. having shewed (as he thought) the matter and form of the Iewes worship, inferreth vpon it thus. \* Hence it followeth (sayth he) that the worship that beginneth in the book or translation commeth not originallly from the spirit, but from the letter or ceremony, and so is not properly of the new Testament, but of the old, 2 Cor. 3. 6.

If this followeth, upon the former description of their worship and ours, I think it comes a great way behind, that few wilbe able to see it. For, did the matter of their worship, the beasts, incense, oil, &c. proceed out of the book? or did the forms seen in fyre and salt

\* Rom. 3. 1.  
2. 3.  
E 9, 4, 5.  
E 11. 1, 17.  
18. &c.  
† Charact.  
of the beast  
p. 16.

\* Act. 26.  
7.  
† Sussoma  
Ephe. 3. 6.

\* Differenc.  
pag 19

salt, come from the book, any otherwise then our praying, preaching, and ministring of the sacraments dooth or must doe. Did they look on a book when they kindled fyre on the altar, or cast salt on the sacrifice? if not, how followeth this halting inference?

That the worship performed in reading the scriptures proceedeth *originally from the spirit*, even from God, whose spirit is in his word, and who hath commanded it to be read: and that such reading is not the ministerie of the letter spoken of, 2 Cor. 3, 6. shall through Gods grace, anon be proved; in handling the second point, of the scriptures.

Here next followeth to be considered Mr Smythes allegories & opening the worship of the new testament, by the type in the old.

Their \* *Church, Ministry, worship, government, &c.* as he sayth, \* *Differ.*  
were all *literall and ceremonial*. Their *literall or typicall worship*, was performed in two places, 1. the holy place, 2. or the court. The worship in the holy place, typed (sayth he) most properly the worship of the new Testament, which was typed by the holy place, Rev. 11. 1. 2. 2 Cor. 6. 16. Heb. 8. 2. and 9. 11. 1 Pet. 2. 5. The worship of the tabernacle or holy place, consisted of 3. parts, 1. that which perteyned to the brazen altar, 2. that which was performed at the golden altar, 3. that which concerned the table of shew bread, Exod. 37. & 38. with Exod. 29, 38. & 30. 7. 8. 34-38. Levit. 24. 1. -9. At the brazen altar were offered sacrifices propitiatorie and eucharisticall, signifying, prayer, thanksgiving, prophesie. At the golden altar was perfume, signifying prayer, thanksgiving, preaching the gospel. Upon the table of shew bread was the candlestik, and 12. loaves with incense. The candlestik signified the Church; shining by doctrine, &c. The shew bread, signified the 12. tribes or Church, present before the Lord, fed with Christ &c.

As the holy place with the altar and Preists, did properly signify (saith he) the Church, Worship, and Saints, Rev. 11. 1, 1 Pet. 2. 5. under the new testament: so the court without the holy place whither all the people came, & the typical service performed there, did signify the confused assemblies of antichristian persecutors, & their ceremonial worship, Rev. 11. 2. which the spirit in that place calleth gentiles or hethen in these respects.

The parts of typical service performed in the court, were reading and musick, wherein the Levites were cheif agents; though the preists also and any



of the people might read and sing. The scriptures read and tune musically, are prophesies, prayers, thanksgivings.

In this discourse God would let the Reader see, how M. Smyth is given over to blindnes of hart; in judging spiritual things: by that blyndnes which is in him in discerning carnal things, & which are set before al mens eyes.

For, to make the legal shadowes serve his fansie, he placeth the *brazen altar* in the holy place or tabernacle with the golden altar, table and candlestik: whereas the scripture sheweth it was set in the court-yard of the tabernacle † before the doore, and that a good distance off, having the *Laver* \* between the tabernacle and it, in which the preists did wash when they went into the tabernacle. And to this place at the dore of the tabernacle, did “ the people assemble, & it was † holy. If M. Sm. saw not this in the scripture, yet reason mought have taught him not to make a chimney of the Lords tabernacle covered & hāged with imbroidered curtayns. The boards of the tabernacle were but \*ten cubits high, (the brazen altar being “ three cubits; the † tent and coverings were spread over them on hie, and a vayl \* hanged at the door. Vpon the altar was a fyre “ always kept burning, & here whole sheep and oxen were burned to ashes, many at once, sometime † a thousand. Can any reasonable man now think, that this was within the tabernacle, which was so low & little a place? would the Lord have the curtayns to be “ embroidered with cherubims, the boards to be covered with gold, that al mought be dight with smoke and swoot; & continually in danger to be set on fyre? yet M. Smyth wil needs have it there, because he thought it would fit his turne wel. With like discretion he placeth the candlestik upon the table, though Moses plainly telleth, that it ( being very great, of a \* talent of gold, about 160 pound weight,) was † set on the south side of the tabernacle, & the table with shew bread on the north. But his eye sight fayled not so much in the shadow, as his hart was blinded in the shadowed thing. For he maketh the 1 tabernacle, 2 altar, & 3 Preists, to signifie the 1 Church, 2 worship, & 3 sainets under the new testament: the 1. court of the tabernacle, he wil have to signifie the assemblies of Antichrist; the 2 Israelites there assembling, to signifie the antichristian persecutors

cutors: 3 the typical service in the court, as *reading* the scriptures, & singing them with musik; to signifie the *ceremonial worship* of antichristians. For none but antichristians (as he thinketh) do read the scriptures in their worship. Behold unto what great impietie he abuseth the word of God. The body of the Church of Israel, the fson and first born of the Lord, his \*chosen and cheif treasure, "precious unto him above al peoples of the earth, on whom he set his love, †riding upon the heavens for their help, & on the clowds in his glorie; a people \*blessed and saved by the Lord, the sheild of their help and sword of their glorie: this people he maketh to signifie the antichristian persecutors, hated of God, children of the Divil, for whose overthrow and confusion Christ "rideth on the heavens in his glorie with a garment dipt in blood, and a sword for to slay them, and fil al the fowles of the aier with their flesh.

The worship and service commanded by God unto his people, and his good word to instruct them, by which he caled them †from the service of Divils: this false prophet maketh to signifie the service of antichristian idolaters, which \*worship Divils.

Thd Lords "holy courts, wherein they that dwelt were †blessed, for which the fowles of the Saints \*longed and fainted, counting one day there better then a thousand elsewhere: is now made to signifie the Synagogue of Satan, and place where the Divil dwelleth.

So then the Israel of God which according to his wil worshipped and served him "with song and sacrifice; the prophets, preists, Levites, yea Christ himself and his Apostles, which often went thither to worship God and teach the people; these al were figures and significatiōs of antichristian persecutors; excepting the preists onely whom M. Smyth of his courtesie, maketh figures of Christians, when they did their service in the holy place. By this interpretation, when Zacharie the preist was †in the temple burning incense, and the whole multitude of the people were without in prayer, wayting for his coming out to \*bless them: he & his service, signified Christians and their worship of God; they with their prayers, signified antichristians and their worship of the Divil. Yea God himself is highly blasphemed by this wretched exposition: for seeing by types & figures he taught his people how for to serue him, & led the by

†Exo. 4. 22

\*Ps. 135. 4

"Deut. 7.

6. 7.

†Deut. 33.

26.

\*vers. 29.

"Revel. 19.

11--21.

†Lev. 17. 2

4--7.

\*Rev. 9. 20

"Lev. 6.

16.

†Ps. 65. 4.

\*Psal. 84.

2. 10.

"2 Chro.

29. 27--29

†Luk. 1. 9.

10. &amp;c.

\*Num. 6.

23. Lev. 9.

22.



earthly signes to heavenly things signified; how can it be sayd or thought without blasphemie, that the publik worship of the whol congregation appointed by God himself, did signifie hellish things, and antichristian idolatries?

†pag. 21.

But what may we think induced M. Sm. to this impietie? Even Satan deceived him by one place of scripture which he citeth in his book; viz. Rev. 11. 2. where Iohn was willed in a vision, to *cast out the court which is without the temple, and not measure it, for it is given to the gentiles*. Hence doth M. Smyth gather that the Israelites which were wont to worship in the courts of the Lord, did signifie the *gentiles*, that is the Antichristians, and consequently the court must betoken Antichrists Church, and the worship Antichrists worship. Thus one dark scripture is alleged to overthrow the cleare doctrine that shineth throughout al the prophets. Yet even this place it self mought have taught him better. For first the commandment to

\*Rev. 11.

1.

\*Ezek. 40.

3. 5. Zach.

2. 1. 2.

†Ezek. 40.

47. & 48.

30. Zach.

2. 2.

\*Rev. 21.

15.

\*Rev. 11. 2

†Jer. 12. 7.

\*Jer. 20. 4.

\*Isa. 63. 18

†Rev. 11. 2

\*measure the temple, altar, and worshipers, signified the restoring or repaying of Gods Church and people, after some destruction & desolation; as the like visions shewed "to Ezekiel and Zacharie, after the destruction of Solomons temple, do manifest. Secondly, whereas the *court* and the *holy citie* was not mesured here by Iohn; as before by †the other prophets, they were, and as afterwards \*Iohn did see: it may teach us, that as yet there was not a full restauration of Gods Church and worship, from the defection of Antichrist.

Thirdly in that the court is here sayd to "*be given to the gentiles, & the holy citie* should be troden under foot of them, & a time limited how long, *two & fourtie moneths*: this argueth that the court was not made, nor the citie builded for them: but by Gods permission, for the chastisement of men, was given unto them for a season, during which tyme his *two witnesses* should prophesie against them. And thus it is said of the figure the first temple and city, †I have *given* the dearly beloved of my sowl, into the hands of her enemies. So al Iudah \*was *given* into the hand of the king of Babel: and "Esaia complayneth how the adversaries had *troden down* Gods sanctuarie, as here †they *tread down* the holie citie. And if the court of the temple must needs signifie Antichrists court, because it was given to the

to the gentiles; then must the *holy citie*, (by which name \* Ierusalem is often alled): signify also Antichrists citie & Church, because it was troden downe of the same gentiles; but all the Prophets shew that it signified the Church of God.

Fynally, if M. S. would have interpreted scripture by scripture & not by his own fantasie, he mought have seen a figure of those gentiles, Rev. 11. set forth by the Psalmist, "*O God the Gentiles are come in to thy inheritance, thine holy temple have they defiled; and made Ierusalem heapes*". Where by *Gentiles* are not meant the Israelites, but Babylonians or other hethen persecutors: and the very name *Gentiles* Rev. 11. whereby Antichristians are called, should have taught him to look for their type, not in the Church of Israel, but in their adversaries; as Antichrists Church is called \* Babylon, and Christs Ierusalem. And as the gentiles of old, exposed "the dead bodies of Gods saints, unburied, to the beasts and birds: so these gentils † here, having killed the Lords witnesses, would not suffer their carkeffes to be put in graves. But M. Smythes base account of Israel to be but a *carnal people*, brought him to this dotage; to make them in their assemblies and worship, to be figures of *Antichristian persecutors*. This being thus cleared; the reader may tast, how unfavoury and bitter M. Smythes wormwood is, who to abolish the reading of Gods word out of his worship and service; would make the reading of it in the Church of Israel, to signify it should be read in the Churches of Antichrist, but not of Christ.

Having handled thus the *essential causes*, of Gods worship, with the types in Israel; next folow the parts and kinds of the same, which M. Sm. sayth are 1. *praying*, 2. *prophesying*, 3. & *singing psalmes*. Psal. 50. 14. 17. 1 Cor. 11. 4. and 14. 15-17. 26. 1am. 5. 13. Rev. 19. 10.

Worship, properly so called, whereof he would seem to intreat: is not so large as here he makes it: and if he mean worship in generall, it is more large then these three particulars do expresse.

Worship strictly taken, for that which in Greek is *proskunesis*, betokeneth a prostrating or supplicating vnto God: & is in scripture applied and annexed vnto prayer, *Exod. 34. 8. 9.* vnto thanksgiving

\* *Nehew.*  
11. 1. *Isa.*  
48. 2. & 52  
1, *Mat. 4.*  
5.  
† *Psal. 51.*  
18. & 87.  
& 122.  
*Isa. 60, Revel: 21.*  
"† *Psal. 79*  
1.  
\* *Rev. 17*  
† *Rev. 21*  
"† *Psal. 79.*  
2.  
† *Rev. 11.*  
9



ving, *Gen. 24.26. 27.* vnto offerings & sacrifices, (after which it was performed,) *1 Chron. 16. 29.* With *2 Chro. 29. 29.* unto the bringing of first fruits, with acknowledgement of Gods goodnes, *Dent. 26. 2--10.* vnto confession praying and blessing of God; *Nehem. 9. 3. 2 Chron. 7. 3. 1 Chron. 29. 20. Iob. 1. 20. 21.* and sometimes it is set downe absolutely, where these or some of them, are to be understood. *Act. 8. 27. Exod. 4. 31.* Wherefore it is truly and properly applyed vnto all manner supplication or calling on the name of God. But that it may fitly be applyed unto *prophefying*, no scriptures that I know of, manifest; neyther will the nature of the action bear it.

Prophefying (to speak properly of it, as is meet in such controversies,) is one of the extraordinary gifts of God vnto his Church by his spirit; as we have example in Israell, *Num. 11. 25. 26.* as was foretold by Ioel to be at Christs coming, *Ioel 2. 28. 29.* and as was fulfilled vpon the Apostles & members of the primitive Churches. *Act. 2. 4.--17. and 19. 2.--6. 1 Cor. 14.* Now why M. Sm. should choose out this one gift, and neglect all others (except singing a Psalme:) and make it above the rest, properly worship, I cannot tel. If he vse it for that which generally is called the *preaching of the word*, it is not fit in this place, where propriety is by himself pleaded for, and should in deed be vsed. He mought have seen in the same *14.* to the Corinthians, fowr wayes of teaching noted by the Apostle, *vers. 6.* *eyther by revelation, or by knowledge, or by prophesie, or by doctrine*; and examples of these fowr, in the Christians practise: For Paul spake of revelations to the Church of Corinth, *2 Cor. 12. 1. 2. &c.* and Iohn by revelation, to the Churches in Asia. *Rev. 1. 1. 2. 4. 9. 10. &c.* and by knowledge the same man spake to the Church in generall, when he reported that which they had seen, heard, handled and knowne to be true; *Iob. 19. 35. 1 Iob. 1. 1. 3.* and Peter dooth the like; *2. Pet. 1. 17. 18.* by prophesie, when by secret instinct of the spirit, they wer moved to speak somthing which tended to the edifying exhortation & comfort of the Church, *1. Cor. 14. 3. 29. 30. 31. Act. 19. 6.* by doctrine, when they scanned the scriptures and gathered doctrines, and exhortations from them, *Heb. 4. 3. 4. 7. & 7. 1. 2. &c. Rom. 4. 3. 4. &c. Luk. 4. 17. 18--21.*  
And

And this latter is the surest way and safest now for the Church, when by the scriptures they are taught the wil of Gcd : the other extraordinarie and miraculous gifts being ceased. Therfore the Evangelists and ordinarie ministers of churches are not exhorted to prophesie, but to feed, preach, read, teach, exhort comfort &c. *Act. 20, 28. &c. 1 Pet. 5, 1, 2, &c. 1 Tim. 4, 13-16. 2 Tim. 4, 2. 1 Tim. 3. 2. Tit. 1, 9.* though prophesie was not to be despised, *1 Thes. 5, 20.* Even as the Preists and Levites in the Law, were not appointed ordinarily to prophesie but to teach, which they did by \* reading & expounding the scriptures : and prophesie was " extraordinary to them or any other of what tribe so ever. Although therfore the preaching of the word now among us, may be called prophesying, for the like use and effects in the church: yet have we not that proper gift or exercise, any more then of tongues: which we attayn by ordinary labour and studie, they had without studie. *Act. 2, 4. and 19, 6.*

But however M. Sm. taketh the word, I deny prophesying to be Worship properly so called: and wil consider his reasons, vvhich are two, 1. praying & prophesying are ioyned together (sayth he) as parts of worship, *1 Cor. 11, 4. and men must be uncovered at both of them.* Agayn, 2. Prophesying and Psalmes are coupled together for the same purpose. *1 Cor. 14. 26.*

The first reason is insufficient, for in *1 Cor, 11, 4, praying & prophesying* are joyned indeed together, but not as parts of worship properly so caled, that is of the glosse, not of the text. The thing there spoken of concerneth al ecclesiastical actions : & two differing ech from other are named, to imply al the rest. For Paul speaketh of the habit of men and women, vvhich became them to have in al publik meetings: vvhich vvas, that vvomen should be veiled, men unveiled on their heads : and this not onely because of the vvorship of God: but also †because of the Angels, which are not to be worshiped; and because of the man, \* whose glorie the woman is: yea because of "nature it self, which by giving women long hayr, teacheth them therby, that their heads should be covered. And by the man †having on (or over) the head, is not meant the having of a hat, cap, or bonnet upon his head, for that was lawful even in Gods wor-

† *Deut. 33. 10.*  
\* *Neh. 8. 7. 8.*  
" *Eze. 1. 3.*  
*Isa. 1. 1. 2.*

† *pag. 19.*

† *1 Cor. 11. 10.*  
\* *ver. 7.*  
" *ver. 14.*  
" *15.*  
† *vers. 4.*



†Exod. 28.  
40. Ezek.  
44. 18.

\*vers. 4. 8.  
"vers. 7.

†vers. 9.  
\*vers. 10.

"1 Cor. 14.  
34. 1 Tim.  
2. 11. 12.

†2 Sam. 15  
30.

\*Est. 6. 12  
"1 Cor. 11.

4.  
†Plutar. in  
vita De-  
mosthenis.

\*Exo. 28.  
40. Zach.  
3. 5.

ship, the Preists having † bonnets upon their heads, by Gods appointment; and to this day, the Eastern countries put not off their bonnets or tucks when they pray or worship. But it was the having of a covering or veil (called by the Apostle *peribolaion* & *catacalumma*,) which was a signe of \*dishonour and subjection, unmeet for men which were principal in the assemblie, & caried Gods "imag and glorie upon them; but meet for women, which were inferior to men, both by † creation and otherwise, and therefore were to have \*power upon their head, that is, a veil, signifying the power & authoritie which men had above them, as in al places, so cheifly in the church assemblies, wher women mought "not speak, for the same cause. And that it was a shame and dishonour for men to have their heads covered, appeareth by other scriptures; as Ier. 14. 4. *the ploughmen were ashamed they covered their heads*. So David & his men in their sorow and affliction † had their heads covered; and Haman \*in his mourning covered his head; where the Greek hath the very phrase (*kata kephales*) which th' Apostle "here useth. And that among the Greeks also, (such as the Corinthians were) the like custome was for men to cover their heads in dishonour, reproch, and grief; † humane histories do record. But bonnets or miters on the head, were a sign \*of honour: even as with us, the masters wear hats, when servants stand bareheaded. Whereas therefore the Apostle willeth women to be veiled or covered, it is not onely for the worship of God properly so caled, but because of Gods worship in general, yea because of reverence and submission to men and Angels. So it followeth not, because men must be unveiled at prayer and at prophesie, therefore these two actions are of one and the same nature: for they mought not be veiled in the Church at al; unlesse perhaps in extraordinary time of mourning and sorow, they covered their heads, as I have shewed examples in Israel.

The other reason from 1 Cor. 14, 26. where *prophesying & psalms are coupled together* (as M. Smyth sayth) *for the same purpose*; is more weak and lesse to the purpose. For prophesie is not named there; but if it had been named, it would not have proved it *worship* properly, any more then *tongues, revelations, interpretation, doctrine*, which there are named, be parts or kinds of worship. And if because things are na-

are named together we must therefore count them of the same nature, then *† sayth, hope, and love* coupled together, and many other things in other scriptures, must be esteemed the same: which is vanitie to affirme. Yea in this *\*very* chapter, Mr. Smyth mought have learned the contrarie; for it is sayd "*if al prophesie, and one that beleeveth not come in, he is rebuked of al &c. and so he wil fall down on his face and worship God, and say plainly that God is in you indeed.*" wher Paul sheweth a difference between *prophesie & worship*, as in name so in gesture, by falling down, whereas at prophesie they *†* *sate*. And if men should kneel or prostrate themselves at the ministerie of the word and sacraments, it were liker idolatrie then seemly behaviour in the church: but at worship properly so caled, kneeling, bowing, falling down &c, are the most fit gestures: so as one is put sometime for another, as when Mathew sayth the leper *"worshiped Christ,"* Luke recording the same sayth, *\* he fel on his face and besought him.* And how often throughout the scriptures is bowing and falling down joyned with worship? So in Israel, at the ministerie of the word, the people *"stood up;* but at the worship of the Lord they *bow- ed down.* Moreover worship being directed unto God himself, (for he that boweth, kneeleth, prayeth &c. doth these things unto God, as by the Angel it is commanded *† worship God:*) and prophesie being directed unto men, (as Paul sayth *\* he that prophesyeth speaketh unto men;*) also the next end of worship, being the glory of God (Ex. 23, 14-17. with Ioh. 12, 20. Act. 8, 27.) but the next end of prophesie being the edifying exhortation & comfort "of the church, these things may teach us that prophesie is not worship properly so caled, that is *proskunesis*: but onely in a general sense, as *latreia* or *sebasis*, even as reading the scriptures (which is for mens edifying, exhortation and comfort as prophesie is) and al other like ecclesiastical actions. And this word *latreno*, Paul *†* applieth to himself, in his preaching of the gospel; of vvhom we may learn vvhath manner of vvorship prophesie is.

Whereas therfore M. Smyth hath accused us of idolatrie, for reading the scriptures in the church (vvherein vvee doe but that God commanded, in that manner and to that end) and the man himselte calleth and esteemeth prophesie

† 1 Cor. 13.

13.

\* 1 Cor. 14

"v. 24, 25.

† ver. 30.

" Mat. 8, 2.

\* Luk. 5,

12.

" Neh. 8.

5, 6, &amp; 9, 3

† Rev. 19,

10.

\* 1 Cor. 14

3.

" 1 Cor. 14

3.

† Rom. 1, 9,



†Exod. 28.  
40. Ezek.  
44. 18.

\*vers. 4. 8.  
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are named, be parts or kinds of worship. And if because things  
are na-

are named together we must therefore count them of the same nature, then *† sayth, hope, and love* coupled together, and many other things in other scriptures, must be esteemed the same: which is vanitie to affirme. Yea in this *\*very* chapter, Mr. Smyth mought have learned the contrarie; for it is sayd "*if al prophesie, and one that beleeveth not come in, he is rebuked of al &c. and so he wil fall down on his face and worship God, and say plainly that God is in you indeed.*" wher Paul sheweth a difference between *prophesie & worship*, as in name so in gesture, by falling down, whereas at prophesie they *†* *sate*. And if men should kneel or prostrate themselves at the ministerie of the word and sacraments, it were liker idolatrie then seemly behaviour in the church: but at worship properly so caled, kneeling, bowing, falling down &c, are the most fit gestures: so as one is put sometime for another, as when Mathew sayth the leper *"worshiped Christ,"* Luke recording the same sayth, *\* he fel on his face and besought him.* And how often throughout the scriptures is bowing and falling down joyned with worship? So in Israel, at the ministerie of the word, the people *"stood up;"* but at the worship of the Lord they *bow- ed down.* Moreover worship being directed unto God himself, (for he that boweth, kneeleth, prayeth &c. doth these things unto God, as by the Angel it is commanded *† worship God:*) and prophesie being directed unto men, (as Paul sayth *\* he that prophesyeth speaketh unto men;*) also the next end of worship, being the glory of God (Ex. 23, 14-17. with Ioh. 12, 20. Act. 8, 27.) but the next end of prophesie being the edifying exhortation & comfort "of the church, these things may teach us that prophesie is not worship properly so caled, that is *proskunesis*: but onely in a general sense, as *latreia* or *sebasis*, even as reading the scriptures (which is for mens edifying, exhortation and comfort as prophesie is) and al other like ecclesiastical actions. And this word *latreuo*, Paul *†* applieth to himself, in his preaching of the gospel; of vvhom we may learn vvhath manner of vvorship prophesie is.

Whereas therfore M. Smyth hath accused us of idolatrie, for reading the scriptures in the church (vvherein vvee doe but that God commanded, in that manner and to that end) and the man himselfe calleth and esteemeth prophesie

† 1 Cor. 13.

13.

\* 1 Cor. 14

"v. 24, 25.

† ver. 30.

" Mat. 8, 2.

\* Luk. 5,

12.

" Neh. 8.

3, 6, &amp; 9, 3

† Rev. 19,

10.

\* 1 Cor. 14

3.

" 1 Cor. 14

3.

† Rom. 1, 9.



to be worship in the proper sense: he is taken in the snare which he set for the righteous; and if any be idolaters for such things, himself is one and principall. Or, how ever it be for that, all men may see how he hath sought to abuse vs by his æquivocation, & to throwd himself in a conceited fanfic.

Yet one thing more I will observe touching the sacraments, which M. Sm. speaketh not of in this place; but elsewhere in that book sayth thus; \* *The publishing of the covenant of grace, and the putting to of the seales; is onely one concrete action or part of worship: for the publishing of the covenant giveth being to the seales: otherwise, breaking bread and baptising are but putting of seales to a blank.* Here first I note by the way, how M. S. acknowledgeth the Lords supper and baptism to be seales of the covenant of grace; (as in † another place also he calleth them;) yet now being put to his shifts for defense of his anabaptisme, he is driven thus to say, \* *I deny that baptism is the seal of the covenant of the new testament.* Thus the windie clowd carieth himself to and fro, and rather then he will forgoe his error, he wil contradict that which before he had well written; though it may be also confirmed by the testimony of the holy ghost, who calleth *circumcision* (the figure † of our baptism,) *a scale of the righteousness of faith.* Rom. 4, 11. But, to the point in hand, if *the publishing of the covenant*, and the *putting to of the seal* as baptising with water; breaking, giving, taking, eating of bread &c. be one concrete, that is, one joynt action or part of worship (as I grant it is, taking worship generally;) why is not the reading and expounding or preaching of the word, also one conjoynd action and part of worship: especially seing they were joynd together in Israel, as Nehem. 8. 8. *They read in the book of the law of God distinctly, and gave the sense &c.* If the Preists and Levits then whose office was to † teach Iacob Gods judgements and Israel his law; did thus teach with reading: and if it be true that th'Apostle sayth, \* *Moses* of old time hath in every citie them that *preach* him, he being *read* in the synagogues every Sabbath: and if Christ himself first † read the text of scripture and after that preached from it: have wee not as good ground to say that reading and preaching is one joynt action and part of worship, as preaching and baptising? But it was Satans policie

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to disgrace the reading of Gods book, and seek to thrust it quite out of the worship of God; that men mought prophesie (as now they use to speak,) out of their harts; and honour that as Gods proper worship; and so the serpens word if it were mixed with the Lords, mought the more easily be unespied, the scriptures being absent. But God hath joyned his word together with his spirit: that his people should not be deceived by such as walk in the spirit, and ly falsly.

"Isa. 59. 21  
† Mic. 2. 11  
1 King. 22.  
24.

*Singing of Psalmes*. M. Sm. wil have to be the third part of worship; because praying and singing Psalmes are put together († sayth he) in the same sense, (that is, as parts of worship.) 1 Cor. 14. 15 17. 1 Jam. 5. 13. Act. 16. 25. And prophesying and psalmes are coupled together for the same purpose. 1 Cor. 14. 26.

† Pag. 19.

Here agayne M. S. omitteth the needful distinction of Psalmes and singing of them. For some Psalmes are written in the Bible, as canonical scripture, given to the Church for to be read, expounded, and sung: which M. S. himself granteth, even of the translation, saying, \* *It may be read in the Church and sung in tunes.* And this singing is with harmonie of voices. An other kind of Psalm there is, which one man vttereth in the Church, and others hear him: of which sort the Apostle speaketh, 1 Cor. 14. 26. *When ye come together, as every one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath a revelation, or hath interpretation, let all things be done to edifying.* This kind is far inferiour to the other, as being uttered by men subject to err as wel in singing as in teaching, and it is to be tried by the psalms in scripture, and other authentik books. This was an extraordinary gift as strange tongues and the like. Yet M. S. loving to handle things confusedly, that his error might lesse appeare, speaketh here of singing Psalmes as of one sort, and nature. Again, that he might make all serve his own fanſie, he describeth singing of Psalmes to be † *the shewing of our thanksgiving to God, by the manifestation of the spirit*, Philip. 4. 6. 1 Cor. 14. 15--17. Whereas we find in the scripture many Psalmes directly penned for doctrine and instruction to the Church, as other some are for thanksgiving to God: yea matter of all sorts, historie of things past, prophesie of things to come, rebuke, threatning, comfort, lamentation, and what not, is mixed in songs of the scripture, and why such Psalmes

\* Pag. 17.

† Pag. 20.

\* Psal. 1. &  
49. & 78.  
& 91. &c.



might not by the spirit be suggested to Christians in Pauls time, (as wel as thanksgivings,) I know not any reason at all. So that his reasons of prayer & song mentioned together, are insufficient to prove them both of one nature properly; as before is noted of prophesie: rather we are to distinguish praying, singing, prophesying, as three severall gifts and works of the spirit: and all of them Gods worship and service in the Church according to their severall kinds and nature. But it seemeth strange vnto me, that M. Sm. should now both allow of the scriptures to be sung in tunes in the Church; and also make the singing by gift of the spirit, a part of Gods proper worship in the new testament; and yet he & his disciples to use neither of these in their assemblies. If it be an ordinary part of worship, why perform they it not, but quarrel with vs, who accounting it an extraordinary gift now ceased, do content our selves with joint harmonious singing of the Psalmes of holy scripture, to the instruction and comfort of our harts, and praise of our God. Separating our selves (as the holy Ghost \* willeth vs) from such as dote about questions and strife of words, whereof cometh envie, contention, and many other euils.

\* 1 Tim. 6.  
4. 5.

### OF THE SCRIPTURES.

† Differen.  
pag. 4.

HAVING ended the point of *worship*, with the nature & parts of it: it remayneth now to see, how this thing is applied by M. S. against reading of the scriptures. And first in the generall touching all manner writings, he sayth that *† books or writings are in the nature of pictures or images, and therefore in the nature of ceremonies, and so by consequēt reading in a book is ceremonial.*

\* Num. 10  
2.  
† Exod. 28.  
33-35.

If M. Sm. can prove *boooks & images* to be both of a nature, & both alike ceremonies: he may be a Proctour for the Pope, who hath brought *images* into the Church, for *laie mens books*. And if the book be to him that readeth, of the nature that an image is to him that gazeth: who would not plead for them both alike, to be used or rejected? But what if an other would come and say, that *words or speeches are in the nature of trumpets or bells; and therefore in the nature of ceremonies; and so by consequēt as the \* silver trumpets, & † golden bells in the Law were ceremonies, & ended by Christ: so speaking or preaching of the word is likewise ceremonial & men now must be*

be all taught by the spirit. Hath not this as good a colour against the audible voice, as the other against the visible writing? For as the sound of the voice affecteth the eare and understanding of the hearer; so the sight of the letter affecteth the eye & understanding of the reader: and as far dooth a book differ from an image, in this respect, as a man from a bell. A bell when it soundeth in the eare, yeeldeth no distinct articulate voice, for the edifying of the hearer; but a man when he speaketh, is vnderstood of the hearers, & his reasonable voice dooth edify: so an image when it is looked vpon, affoordeth a man no edification (no not if it were an image sent from heaven, unlesse it had a voice withall:) but a book when it is read, informeth the mind, and feedeth not the eye onely, as dooth a picture. An image & picture hath a "mouth & speaks not; no spirit or breath of life is in the: but the book of God, is *\*theopneustos*, inspired of God, his spirit & life is in it; it is not a dumb teacher, but † speaketh & "testifyeth the mind of God; and by that which is there written the spirit \* speaketh to the Churches. Wherefore a mayn difference is to be put between livelesse pictures & Gods lively oracles in his book; & so in all writings. And if M. S. continue in this mind that a book and an image are both of a nature, I could wish he would set out no more books, but images in their sted: so should lesse harm come unto mens soules, then now dooth by reading his hereticall writings.

But if books and writings be in *nature of ceremonies*, & reading (as he sayth) *ceremonial*; wherof he giveth this reason, *for as the beast in the sacrifices of the old testament was ceremonial, so was the killing of the beast ceremonial*: ) how is it, that he sayd before of reading, that it is a *lawful ecclesiastical action*; dooth not the \*lying tongue vary incōtinently? For shall we have legall ceremonies, (the † shadow of things to come, whose body is in Christ,) to be used as lawful ecclesiasticall actions? may we not then have pictures & images of "cherubims &c. for ecclesiastica! use; as we have the holy scriptures, which by M. S. religion, are in the nature of images & ceremonies. In another † place he sayth, *As musicall instruments and playing upon them was typicall, because it was artificial: so reading of a book was typicall also, because it is meer-artificial*. So then the playing on the organs, and the reading of the scriptures are both of a nature, both types and ceremonies, & so abolished.

How near these reasons & grounds do reach to Iudaism & Familism, I leave

† Iob. 4. 16

"Ps. 115. 5

\* 2 Tim. 3.

16.

† Rom. 4. 3.

¶ 9. 17.

"Joh. 5. 39

\* Rev. 2. 7.

11. 17. 29.

\* Prov. 12

19.

† Col. 2. 17

"Exod. 25

† pag. 22.



†Inde. 13. I leave unto the wise to judge; and future things wil shew more: for as yet the † wandring starrs have not run al their course.

### *Of the Original scriptures.*

\*See before  
pag. 2.

\*Jer. 9. 3.

†Differēce.  
pag. 5.

**A**fter his censure of books in general, to be of the nature of images: M. Sm. cometh to fight against the use of Gods scriptures in his worship; beginning even with the Originals, the Hebrue 2nd Greek as they were written by the prophets & Apostles. Wherin he is fallen into a higher degree of error, or of frawd; then when we had controversie with him: for then\*his plea was, *no translation* (for it is *apocrypha*) but *only the canonical scriptures are to used in the church in tyme of Gods worship*. Now he wil out with canonical scripture also, for the reading of it, he thinketh was a ceremonie ended by Christ: thus see we fulfilled the saying of the Prophet, "*they proceed from evil to worse*". And first to prove them ceremonies, he layeth these grounds.

†The holy Originals (sayth he) *signifie and represent to our eyes, heavenly things: therefore the book of the law is called the similitude of an heavenly thing. Heb. 9. 19--23. Holy scriptures or writings began with Moses, Exo. 24, 4. and 31. 18. Ioh. 1. 17. 2 Cor. 3, 7. Before Moses, holy men prophesied out of their harts, and received and kept the truth of doctrine by tradition from hand to hand. 2 Pet. 2, 5. Jude ver. 14, 15. Deut. 31, 24. When Moses had written the law, he caused it to be put by the ark in the most holy place, as a witnesse against the people, Deut. 31, 26. therefore the Apostle caltsh et the handwriting in ordinances which was contrary to us, which Christ nayed to his crosse. Col. 2, 14, Eph. 2, 15. Hence it followeth that the holy Originals, the Hebrue scripture of the old testament, are ceremonies, 2 Cor. 3, 3, 7 Num. 5, 23, 24. & by necessarie consequent. The book or tables of stone, typed unto the Jewes their hard hart, void of the true understanding of the law. 2 Cor 3, 3. Hebr. 8. 10. Ezek. 36, 26, 27. 2 Cor. 3, 14, 15. The ynk wherwith the letters were written, signified the spirit of God. 2 Cor. 3, 3, Heb. 8, 10. With Exod. 31, 18. The letters written or characters ingraven signifieth the work of the spirit, who alone doth write the law in our harts. by proportion. also Deut. 9, 10. With Heb. 8, 10. Reading the words of the law out of the book, signifieth*

signifieth the uttering of the word of God out of the hart, by proportion. See also 2 Cor. 3. 2. 3. 6. 1 Cor. 12. 7. The writings of the old testament being ceremonial, are therefore abolished by Christ onely so far forth as they are ceremonial, Col. 2. 14. 20. Gal. 4. 9. The thing signified by the book, viz the law of God & the new testament remaineth, 2 Cor. 3. 11. 7. Heb. 8. 6. 7. 13.

Here first may be observed, how M. Sm. professing to treat of the originall scriptures, in which both old and new testament, both law and gospel are written unto vs: taketh one part onely, to weet, the law or old testament, and from it will conclude against the whole body of the scriptures; and this fallacie he often useth in his writings. But if all he here sayth were graunted, that the writings of Moses were abolished by Christ: Yet will it not therevpon follow that the writings of the other Prophets and of the Apostles also, are typicall, ceremoniall and abolished. Nay rather the contrary would follow thus; that as circumcision, and the passeover &c. were figurative shadowes ended by Christ, no more to be used; but baptism and the Lords supper instituted by Christ in sted of the former, are continually to be practised: so the writings of the old testament, if they were shadowes & ended by Christ, yet the writings of the new testament, given in sted of the other, are never to be abolished.

Secondly, let it be considered what M. Sm. hath here left unto vs, not ceremoniall and unabolished; *the thing signified* (sayth he) *by the book*, viz, *the law of God and the new testament*: but where is this to be had? not in letters written with ynk, on paper, or parchmēt, for all these he sayth are ceremoniall and so abolished; but written in mens harts as in books, with the spirit as with inck, and so to be uttered by men, out of their harts. If Satan can but perswade this point, he will bring out of mens harts, as out of the bottomlesse pit, a smoke of heresies, in sted of the fyrie law of God, & who shall control him. For mens harts now, are the same which Gods book was of old; and as Israell fetched their lawes, doctrines, worship, and services from the scriptures written with inck: so Christians now must fetch their lawes, doctrines, worship. &c. from the harts of men, as from the tables of the lavv, and vvhath is from



thence uttered, is to be counted, as written with inck of Gods spirit. For the heavenly things themselves are as much yea more to be honoured, esteemed, credited; then the book which was but a type and similitude of heavenly things. H. N. the enemy of Gods scriptures, can shew no stronger ground for his familisme, wherein he reprocheth scripture learning: then this which is here layd by M. Smyth.

But the scriptures and reasons which he hath brought, be farr from proving so deadly an error. For the book of God as alwayes, so still, *signifieth and representeth to our eyes heavenly things*; ( although \*some figurative extraordinary vse thereof be abolished:) for it signifieth and teacheth vnto vs the mysteries of the kingdom of heaven. And as the book of the law was a witnesse: against Israel, when they *¶* walked rebelliously and with a stiffe neck: so is it a witnesse to this day “ against all Christians that walk in like sort. But such in Israel as had the word \*neer vnto them in their mouth and in their hart for to do it; the book of the Law was a witnesse for them; a *†* sure testimony giving wisdom to the simple, a perfect law, converting the fowle; and the statutes of the Lord therein, were right unto them, and rejoyced the hart, the commaundement of the Lord was pure and gave light unto the eyes: even so to all faithful Christians now, the writings of the Prophets & Apostles is a “ sure word, to which they do wel to take heed, as to a light shining in a dark place; by it they *¶* beleve, and so come to life; and by it \*their joy is made full.

Agayn M. Sm. erroneously substituteth one extraordinary use of some part of the scripture, for the ordinary uses of the whole. Moses wrote in a book the old testament or covenant of works, (summed vp in *Exod. 20. 21. 22. and 23. chapters* :) which book was read in the peoples eares, and sprinkled with blood, as the people also was; for a sanction or confirmation of the Testament: in which action there was an extraordinary and figurative vse of the book for that time, which now is abolished by Christs blood which hath confirmed the new testament, and abrogated the old. The holy histories, propheties, psalms, parables &c. were never thus sprinkled with blood; but onely that book wherein the conditions of the covenant were written. Wherefore there were be-

sides

\* As that  
mentioned

Heb. 9. 19.

† Deut. 31.

26.

¶ vers. 27.

“ Joh. 12.

48.

\* Deut. 30.

14.

† Psal. 19. 7

8.

“ 2 Pet. 1.

19.

¶ Joh. 20.

31.

\* 1 Joh. 1. 4

sides this, other ordinarie permanent & perpetual uses of the scriptures, by treading them privatly and publikly, for the teaching exhorting comforting reprovng of the people, according to their daily need & occasion, that every child of God might have knowledge \*of the certainty of the word of truth, for to answer words of truth to them that sent unto him; as Solomon sayth. And therefore as at the publik solemn assemblie of al Israel in the sabbath year, the law was "read unto them al, that they mought learn, & fear God, and keep al his words, they & their children: so at their particular assemblies in their synagogues throughout every citie, both Moses and . . the Prophets that wrote after him, were read every Sabbath day: and this from old time, even unto Christs dayes on earth, who himself † in his own person and action allowed and sanctified this holy custome; and commended by his Apostles \*al the scriptures fore written, unto his disciples; and gave them also other scriptures, for like end and use; & warned them that no man should "*presume above that which is Written*. Wherefore it is a deceit of Satan for mans ruine, to seek to make the scriptures generally & wholly ceremonial and abolished; because of that extraordinarie use of them at the sanction of the law, at mount Sinai. But the counsel of God unto his people is, . . *seek in the book of the Lord, and read; & † search the scriptures, for in them ye think to have eternal life.*

As for the law of God to be written in mens harts by the spirit, this taketh not away the use of the law written in books with ynk; for in Israel when the bible was read every Sabbath, David had the law of God within \*his bowels, whereby he declared righteousness in the great congregation; and as he, so every other righteous mans mouth, spake of wisdom, & his tongue talked of judgment, \*the law of his God being in his hart, as Moses "commanded: yet ceased not the reading of the law out of the book. So at this day, true Christians in wofe harts Gods law is written, are not (no though they be † ministers extraordinarily furnished with grace) to leave the reading of the law written in books any more then they did in Israel; and Christs Apostles have written the word even . . with paper and ynk, as they spake it with voyce; to meet with their dotage that dream ynk and paper to be meerly ceremoniall.

† Deut. 19.  
19. Psal. 1.  
2. Pro. 1. &  
2.  
\* Pro. 22.  
20, 21.  
" Deut. 31.  
10-13.  
" Act. 13  
15. & 15.  
21.  
† Luk. 4.  
16. 17.  
\* 2 Tim. 3.  
15. 16.  
2 Pet. 1. 19  
" 1 Cor. 4.  
6.  
" Isa. 34.  
16.  
† Joh. 5. 39.  
\* Psal. 40.  
8. 9.  
\* Psal. 37.  
30. 31.  
" Deut. 6. 6  
† 1 Tim. 4.  
13. 2 Tim.  
3. 15-17.  
& 4. 13.  
" 2 Joh. 11  
3 Joh. 13.  
Wih 1 Joh.  
1, 3, 4. & 2  
12. & 6.



As for al hypocrites, they are now as heretofore stony harted, and the outward letter written with ynk, resembleth their hypocrisie.

But whereas M. S. having cited Deut. 31. 26. inferreth, *therefore the Apostle calleth it the handwriting in ordinances which was contrary to us, which Christ nayed to his crosse* Col. 2. 14. Eph. 2, 15. he mismatcheth

†Col. 2. 8.

\*Gal. 4, 3.

9.

Col. 2. 11.

Gal. 5, 2, 3.

†Col. 2. 16.

Gal. 4. 10.

the places: for Paul speaketh of † *worldly rudiments*, the outward services of the Law, (which elsewhere he calleth also \* *beggerly rudiments*) such as was "circumcisiō; the observing † of *dayes & moneths &c.* which ordinances were as an *handwriting* or obligation against the Iewes, witnessing that they were debtors unto God, synners, miserable, & under the curse: unlesse they saw and learned Christ in them: by whom the obligation is cancelled, and curse done away. For by circumcising themselves, they acknowledged (as by a bil of their hand) that they were born in syn, and impure by nature: even as we by baptising our selves, doe the like. By offering sacrifices for syns, they acknowledged themselves actual transgressors of the law, and the killing of beasts, argued themselves were vworthy of death.

\*Heb. 10.

4.

\*Psal. 40.

6. 7.

†Gal. 3, 24.

\*Col. 2. 15.

Now it vvas not possible \* for the blood of buls and goats to take avway synns, and the law "taught them so much: therefore it vvas a † schoolmaster to lead them to Christ, that they mought be made righteous by faith. This *handwriting* vvhich stood thus in decrees against the Iewes, and vvhich rose up as an adversarie and contrary unto them: Christ blotted or vviped out by his death on the crosse, vvhich he spoiled also the \* *principalities and powers*, the Divils vvhich vv ere readie to plead against Israel, & urge this hādvvriting, these ordinances vvhich they practised, against them; if they used them not vvith fayth in Christ, but vvith expectation of justice by works of the law. Now this word *handwriting* figuratively used and applied to the legal ordinances, M. Smyth taketh properly, for the written law and prophets: as if Christ had blotted out them: and taken them from his Church, even as he took circumcision, altars, sacrifices, &c. which how far it is from truth, I leave unto every conscience to judge. But were it as he thinketh, the writtten word of God, yet must it then be limited, so farr forth onely as men do abuse it, and learn not Christ by it;

by it; for to such onely it is a handwriting, contrary to them: and so is at this day. But this is not the proper use or end of the law or scripture in it self, for it preacheth to men the †word of fayth, and righteousness therby in Christ, as well as righteousness by works of the law: and the gospel hath \* witnessse of the law and prophets, and they "testifie of Christ, & are a † sure word unto Christians. Wherefore it were woe vwith us, if these were blotted out, and taken avway as ceremonies and shadowes abolished: the reading vwhereof both publik and private, is a continual light and comfort to our harts, and confirmation of our holy fayth. And to substitute mens harts (vvhich are, by testimonie of the prophet, "*deceitful and wicked above al things,*") in sted of the holy bible, †whose vvords † are al true and faithful: is a miserable exchange; for eyther men must be as were the prophets, \* moved and caried by the holy ghost; and so all their vvords taken for heavenly oracles: or else vve shal be fed vwith chaffe in sted of vvheat, and drink deadly poyson in sted of vvholesome liquor.

†Deut. 30.  
6. 11-14.  
With Rom.  
10. 4. 5-8.  
\*Ro. 3. 21.  
"Ioh, 5. 39  
†2Pet. 1. 19

"Jer. 17. 9.  
†Psa. 19. 7.  
8. 9.  
\*2Pet. 1.  
21.

The serpent is subtile † more then any beast of the field: he savv this ground of making the scriptures of God, ceremonies, and abolished by Christ, vwould be distasted of many, yea of any that feareth God: therefore he labourerh to svweeten this vvornvvood, vwith an after receipt: vvhich yet is so tempered, as it may serve to help forward his purpose, in taking the book of God out of the church.

†Gen, 3, 1.

M. Smyth in the † next place granteth, that the holy scriptures are the fountain of al truth: the ground and foundation of our fayth: that by them al doctrines, and every spirit is to be iudged: that they are to be read in the church and to be interpreted: neverthelesse, not reteyned as helps before the eye, in tyme of spiritual worship.

†Differen.  
pag. 6.

There is no such battel, as when a man is at warr with himself: & it is a special judgment wher with God smiteth his enemies.



Would any man think that such bitter & sweet waters could come out of one fountain, as have flowed here? Standeth this eyther with religion or with reason; that that which as an adversary, is *blotted out, nayled to Christs crosse, & abolished* as being ceremonial and a worldly rudiment; should yet be the *fountayne of all truth, the ground of faith, &c.* If these will stand together, what wil not? Then also may circumcision, altars, sacrifices, and other Iewish services, although they were shadowes and abolished by Christ; yet be reteyned and used of Christians, with a little qualification, and distinction of *worship properly so called*: and this will like the Iewes very well. But we that have learned Christ, cannot brook such contrary potions. For if the book, writing & reading of it be Iewish shadowes ended and abolished by Christ; and the hart and speaking out of it, be the shadowed thing, the heavenly truth, figured by, and substituted for the other: we would keep the substance, & leave the ceremony for such as follow shadowes. But if the book of God, the written scriptures, be *the fountaine of all truth, and foundation of our faith*; as it is in deed, and we so esteem it: then can we not but detest, that former plot, as a groundwork of Satan, that hung vp the scriptures as our enemy vpon the crosse, so blotting them out as a cancelled bond, and abolishing them for ever.

Wherefore the reading and expounding of the scriptures, continueth, now as of old in Israel, where the law and prophets were read in the synagogues every sabbath, for to teach & inform Gods people in his vvayes: so read vve them still for like end and vse, and shall by Gods grace (maugre Satans flights) so do vnto the end. And as for the snare, the distinction I mean, of *spiritual worship properly so called*. Which vvas set to take the simple: it is broken \*before; and the adversary himself, if any man be, is caught vvith the same.

Yet ceaseth he not, but proceedeth vvith reasons, † that the *originall scriptures are not given as helps before the ey in worship*. But the foundations being already overthrowvn; vve shall vvith lesse

difficul-

\*pag. 5.  
&c.

†Differen.  
pag. 6.

difficultie and more brevitie, discover and do away the errors.  
His reasons are.

*Because Christ used the book to fulfil all righteousness, Mat. 3. 15. & 1. Reason.*  
having by the use of the book fulfilled the law of reading, he shut the book in  
the synagoge, to signifie that the ceremonie of book worship, or the Mi-  
nisterie of the letter, was now expired and finished. Luk. 4. 20. Ioh. 19. 30.

First here is the law of reading brought to an end, according to *Answer.*  
that first ground of ceremonies; & contrary to the second grant that  
the scriptures are to be read in the Church and to be interpreted: which  
reading and interpreting if it be not Gods worship and service, it  
is the worship of the Devil. Thus M. Sm. wavereth as a reed shaken  
with the wind.

Secondly, in the other side of the leaf, † M. Sm. forgetting him- *† Differtm.*  
self as a drunken man, sayth, *all the worship that was appointed by Mo-*  
*ses for the Preists, was limited to the holy place, whether the people were not*  
*admitted; and therefore reading was of an other nature performed in the ut-*  
*ter court or synagoge or elsewhere, eyther by the Levites or any other learned*  
*men; (quoting againe Luke 4. 16.) and so no part of worship properly so*  
*called, but onely a ceremonial ground or foundation, of inward or outward*  
*spirituall worship, common to the Churches of all ages.* *pag. 7.*

If this be so, how ended Christ the ceremonie of book-worship, where  
none was to end? If there were no proper worship in the synagogues  
but exercises of an other nature; then Christ reading in the syna-  
gogue, read not worship; and shutting the book there, shut not up  
book worship, nor caused it to expire; and so M. Sm. hath lost his  
dream.

Agayn, if Christ by shutting the book there, signified an end of  
reading; and the reading that there was, (as M. S. even now sayd,)  
was such as is common to the Churches of all ages: then Christ hath en-  
ded all manner reading whatsoever in the Church, even that which  
is common to all ages; or else the allegorie will turn to a fansie; &  
so all reading must be abolished out of the Church; & that would  
the Devil faine bring to passe.

But

*with much on the same*  
*with more for the same*



\**Job*. 13.  
12. 13. &c.

†*Luk*. 4. 16

“*Sanders*  
*Rock Pref.*

\**ibidē* ch.  
9.

But the reason of ending reading, is slight; that because Christ shut the book and gave it to the Minister, therefore he ended the work of reading. He used not to do such weighty matters, by dumb signes, without \* word of signification. And if the *closing* of the book were such a myserie: what was the taking and opening of the book, nothing? proportion will cary it to be the beginning, as well as shutting should be the end. But they be vain speculations, to gather from mute actions, an otherthrow of morall lawes, permanent and needful for the the Church in all ages. Neyther was this the first or the last time of Christs reading thus; for *as* his custome was (sayth † the scripture) he went into the synagogue and stood vp to read: neyther was it a decent thing, that he having received the book shut, should redeliver it open; their books being long rolls or volumes, not bound vp like ours. Finally this argument against reading, hath like weight of truth, as the Papists have for their vanities, who “ allege for prayer in a strange tongue, that Christ prayed *Eli Eli lama sabachthani*, which the people that heard him, vnderstood not: and \* that he preached out of S. Peters bote, to signify how in S. Peters chaire, his doctrine should alwayes be stedfastly professed. Such trifles must be brought wher sound proofs are wanting.

2 Reason.

2. *Because reading words out of a book, is the ministration of the letter. 2 Cor. 3. 6. namely a part of the Ministerie of the old testament which is abolished, Heb. 8. 13. 2 Cor. 3. 11. 13. and the ministerie of the new testament, is the ministerie of the spirit. 2 Cor. 3. 6.*

Answer.

This scripture of the 2. Cor. 3. M. Sm. often allegeth for his purpose; pag. 1. & 7. & 13. & 19. and 20. he thought belike it would sound well in simple folks eares, that the reading of scriptures should be the ministerie of the letter. But the ignorance & evil of the allegation is great; and fitted for Satans policie, to draw men from reading the book of God. For if *reading* be the Ministration of the Letter there spoken of; then is it the ministration of death & damnation, as the Apostle there calleth it, vers. 7. 9. and then the Papists have doon best of al, forbidding the people to read the scriptures, least they should gather out of them errors, and so death

death and damnation. And who can comfortably read the scriptures, if that be the ministerie of the letter, and so death? But out vpon such a slanderous interpretation; it is farr from the Apostles meaning. He calleth the *Law* the letter, figuratively, because it was written with letters, & graved on stones: he intendeth not the books of the Prophets, wherein both law and gospel was written, & alwayes to be read for instruction, comfort & salvation to the people. The law vvas first spoken, and aftervvards vvritten by Moses: the gospel of Christ vvas also first spoken, and aftervvards vvritten by his Apostles. If vvriting and reading made the other the letter, then maketh it this the letter also; and so the vvord of life, shalbe the ministratiō of death. The lawv if it had never been vvritten, but onely spoken, yet had it been the ministratiō of death: for all Israel hearing it, †vvvere afrayd, and death seised vpon their consciences: and this by hearing Gods lively voice from heaven, not by hearing the stony tables read, for it is not manifest that ever they vvvere read unto them, but onely put and kept in the ark for a testimony. Deut. 10. 1--5. and when the 10. cōmandements were read \*out of the book, there was no such feare: and the glorie of Moses face terrified the people when he †spake and talked with them, for which he put a veil vpon him: but of reading out of a book at that time (wherto the Apostle here hath reference,) there is not a word. So it was not reading onely but speaking also without book, which was the ministratiō of the letter to the Iewes; and as Paul here calleth the law the *letter*, so elswhere he calleth it, "the voice of words. †Exod. 20. 18. 19. \*Ex. 24. 7. †Exod. 34. 30. 31. & 6. "Heb. 12. 19. 20.

It is not therefore the writing, but the thing written which he intendeth. And if M. Sm. should fall to the heresie of iustification by the works of the law, and teach this in prophesie out of his hart, though he never read line in the holy Bible, yet should he be a minister of the letter and of damnation to his disciples.

Of this letter Paul sayth, \*it is the ministratiō of death: but of the scriptures Christ saith ¶serch them, for in them ye think to have eternal life. Of this letter Paul sayth, it is† the ministerie of condēnatiō; but of the holy letters in Gods book, he sayth, \*they are able to make one wise unto salvation through the faith vvwhich is in Christ Iesus. \*2 Cor. 3. 7. ¶Ioh. 5. 39. †vers. 9. \*2 Tim. 3. 15.

The law is called the *letter* (not *letters* as the "scripture is called) by a similitude: for a letter is an outward visibie thing appearing



to the eye of an other that looketh on; whereas the thing whereon it is written, whither paper or stone, is not moved or changed thereby. Such is the doctrine of the law to the professor of it. It maketh him seem a fayre hypocrite before men: they look and see the commandments of God written on his forehead, on the fringes of his garments, and on his dore posts: but his hart and mynd are stony ftill. For the law renueth no man, but syn that is in us, † taketh occasion by the law, and worketh in us al manner transgression of the law, and so death. But the Gospel is the spirit that renueth & quickeneth by faith in Christ: and changeth \*the stony hart into flesh, and writeth there the lawes of the most high. Thus by the *letter* is not meant the holy scriptures, which are Gods instrument for our renovation: but the external work of the law upon a man: in which sense Paul also mentioneth *circumcision in the letter* Rom. 2. 29. meaning outward circumcision of the flesh to be seen and read of men: where to take it as this man doth 2 Cor. 3. of reading the scriptures, were to follow the “devouring words of the deceitful tongue.

† Rom. 7. 8.

\* Eze. 36.

26, 27.

Heb. 8. 10.

“Psa. 52. 4.

3. Reason.

3. Because upon the day of pentecost and many yeares after the churches of the new testament did use no bookes in time of spiritual worship, but prayed, prophesied and sang psalmes merely out of their harts Act. 2. 4. 42. and 10. 44. 48. and 19. 6. 1 Cor. 14, 15, 17, 26, 37.

4. Reason.

4. Because no example of the scripture can be shewed of any man ordinarie or extraordinarie, that at or after the day of pentecost used a book, in praying, prophesying, and singing psalmes: if yea, let it be don and wee yeeld.

Answer.

Nay, it is not in mens power to yeeld to the truth though it be shewed them: or though their own writings convince them: it is in † God that shevveth mercy.

† Rom. 9. 16

\* Diff. p. 7.

“p. 6.

First M. Smyth holdeth that such reading as vvas in the Ieues synagogues \* was common to the churches of all ages. Secondly he sayth “the scriptures are to be read in the church, and to be interpreted, Col. 4. 16. compared with Luk. 24, 27, & 1 Cor. 14, 27. and 12. 10 by proportion. 2 Pet. 3. 16. If these assertions and these places alleged, ( let the reader look and examine them ) prove that the scriptures

Scriptures are to be read in churches; as in deed some of them doe: we need fight no longer: the enimie unawares hath yeilded the feild.

His flourish that he maketh, how *the churches of the new testament used no books*, because no example can be shewed: is a deceitful argument. For when there is a ground from God to doe the thing: we are to suppose men did it, although it be not expressly written. And *"Ioh. 21."* this adversary granteth the scriptures were to be read; and we are sure that the churches were to be taught by the men of God: and Paul sayth that al the scripture † is profitable to teach, to improve, to correct, to instruct in righteousness: that the man of God, that is the \*minister of the new testament as wel as of the old, may be absolute, & made perfect unto al good works. Wherefore as the Preists and Levites which were to teach Israel, taught them by † reading & expounding the scriptures; so doubtlesse did the ministers in the Apostles dayes, upon the same ground and proportion; though their particular form of administration be not expressed. *† 2 Tim. 3. 16. 17. \* 1 Tim. 6. 11. " Deut. 33 10. † Neh. 8. 8. Act. 15. 21 2 Chron. 17 9.*

That cavil of *spiritual worship* which as a leprosie overspreadeth al M. Smyths book, is before taken away. *Praying* never was by reading out of a book; *prophesying & singing psalmes*, being extraordinary gifts of the spirit, were also uttered by the spirit, without a book. Al this notwithstanding, the scriptures were read and expounded to the people, & so must be stil; and this though it be not *proskunesis* adoration supplicatiō or worshipping of God, in the strict sense; yet is it *latreia* his worship or service in general.

5. *Because none of the bookes of the newe Testament were written many yeres after the day of penticoſt, at the least 7. yeares: and the Churches al that time, could not use the books of the new Testament which they had not.* 5. Reason.

But they could use the books of the prophets, which they had: wherein both old & newe Testament were conteyned. And Peter commended the Churches for \*taking heed vnto them, as to a light that shined in a dark place. Answer. *\* 2 Pet. 1. 19.*

6. *Because the Churches of the Greeks had no books to use, that they might use lawfully; for they understood not hebrue, and the septuagints translation ought not to be used or made; & the Apostles made no Greeke translatiō. &c.* 6. Reason.



*Answer.*

If they had no books to use, they were blamelesse if they used none. But they had the Greek translation, which was lawful to be made and used in the Iewes synagogues; as anon shall be shewed, when the Septuagints work cometh to be scanned.

*7. Reason.*

7 Because as in prayer, the spirit onely is our help; and ther is no outward help given of God, for that kind of worship; so also in prophesying and singing 1. Cor. 11. 4. and 14. 16.

*Answer.**\*Psal. 10.*

17.

*† 1 King. 8.*

38. 39.

*\*Num. 11*

25. 26.

*1 Sam. 10.*

5. 6.

*\*1 Cor. 14.**Act. 19. 6*

God never gave books to read for prayers unto him: but\*pre, pared mens harts and bended his ear. And as every man knew the plague, (and consequently the benefit) in his owne hart, so was he to pray & supplicate unto God, who heard in heaven, and was mercifull, and did, as he knew every mans wayes and hart. But as in praying men speak their minds to God: so in preaching God speaketh his mind to us; and this he doth by his scriptures and by gifts unto men for teaching and applying them ordinarily to his Church. *Prophesying and singing*, hath often been performed by the spirit without book, both in the old Testament and in the new\*. If any now have such gifts, it were folly to say they must read them out of a book. Reading the scriptures is for ordinary teaching; which by extraordinary gifts, was never destroyed; and things coordinate, ar not contraries.

*8. Reason.*

8 Because it is against the nature of spirituall worship: for when we read, we receive matter from the book into the hart: when we pray, prophesy, or sing, we utter matter out of the hart, unto the ear of the Church Ezek. 2. 8. -- 19 and 3. 1. -- 4. Rev. 10. 8. -- 11.

*Answer.*

If Ezekiel a Preist under the law, prophesied without a book; and yet reading the book of the lawe and expounding it, was their ordinary service every sabbath, as before is manifested: all men may see, that these two may stand together in Gods worship, and not one throw out an other, as M. Sm. would have it.

Neyther is it against the nature of spiritual worship, to read Gods  
book

book in the eares of the Church : for if it be worship in them to heare the spirit speak out of the Ministers hart; it is worship also in them to hear the spirit speak, out of the holy book. And it cannot be denyed but Gods spirit\* speaketh there; and that which comineth out of the hart of man, must be tried by that book; and accordingly, accepted or refused. As for the Minister himself when he readeth out of Gods book, and when he speaketh by gift of the spirit the meaning of the scripture, to the people; he serveth God in them both: having Christ himself for an example. Luk. 4. 17.--21.

\*Rev. 2. 1.

7.

9. Because upon the day of Pentecost, fyerie cloven tongues did appear, not fyerie cloven bookes. Act. 2. 3. and alwayes there must be a proportion betwixt the type and the thing typed. Upon the day of Pentecost the fyerie law was given in bookes, Deut. 33. 2. Exod. 24. 4. 12. upon the day of Pentecost the fyerie gospel was given in tongues, Act. 2. 3. Mat 3. 11. Act. 1. 5. the book therefore was proper for them, the tongue for us.

9. Reason.

In deed if any fyerie bookes had appeared at the giving of the law, M. Smyths allegorie would have had some light: but when as no such thing was seen, but onely † a voice of words was heard, as Moses telleth vs; we should beware of such cloudy collections.

Answer.

†Deut. 4.

12.

The fyerie law mentioned Deut. 33. 2. hath plain reference to Gods promulgating of the law, by voice out of the midds of fyre, Exod. 19. 18. 19. & 20. 1-18. Deut. 4. 11. 12.

Afterwards those & other lawes were written by Moses in a book, Exod. 24. 4 and God himself vvrote the ten words on tables of stone: not then at Pentecost, but 40. dayes after, Deut. 9. 9. 10. Even so the fyery doctrine of the gospel was first uttered by voice, and afterwards written in books, Luk. 1. 1. 3. Act. 1. 1. &c. Ioh. 20. 30. 31. The book then was not proper to them, (as M. S. feighneth,) but common also with vs. God by Moses "first spake, then wrote to his Church: Christ by his Apostles, first spake, then wrote also, to the same Church: and though the \* son of thonder wanted no gift of utterance by voice, yet Christ † bad him write: when if he had pleased

\*Exod. 24.

3. 4.

\*Mark. 3.

17.

†Rev. 1. 19.

&amp; 2. 1.



\**Rev.* 1. 3. fed he could have sent him to speak. And \*blessed is he that readeth, and they that heare the words of that prophesie, and keep those things which are vwritten therein: but curled is he that despiseth reading of the Lords book, and dissuadeth the Church from that use thereof; by colourable reasons causing the † blind to goe out of the vway: and all people should say, *Amen.*

†*Deut.* 27. 18. 10. Reason. 10. *Because as all the worship which Moses taught began in the letter outwardly, and so proceeded inwardly to the spirit of the faithful: so contrarywise all the worship of the N. Testament signified by that typicall worship of Moses, must begin at the spirit, and not at the letter originally. 2 Cor. 3. 6. 8. 1 Cor. 12. 7. or els the heavenly thing is not answerable to the similitude thereof.*

*Answ.* The true and proper worship which Moses taught Israel was the worship of God in spirit and truth, *Deut.* 5. 7. 8. and 6. 4. 5. 6. though he led them herevnto, under veiles and shadowes, and by the covenant of works brought them to Christ, who doeth both that covenant and shadowes away as the wise did vnderstand; *Psal.* 32. 1. 2. with *Rom.* 4. 4. 5. 6. 7. *Psal.* 40. 6. and 51. 6. -- 16. &c. with *Heb.* 10. 8. 9. Their spiritual vvorship, proceeded from the spirit and hart unto God, 1 *King.* 8. 22. 23. 33. 35. 38. &c. *Ezra.* 9. 5. 6. &c. *Nehem.* 9. 5. 6. &c.

\**pag.* 12. Of the legal worship, & M. Smythes inept allegorizing therof, is spoken \*before; also his abuse of that scripture, 2 *Cor.* 3. 6. is  
 †*pag.* 33. already manifested; vvith his æquivocation about this vvord *Worship*: that the reader may be vvearied, to have the same things oft repeated. Onely novv the falshood and snare of these reasons against reading Gods vvord, being discovered: let him learne to be vvare of Satans deceit. For the mouth of an heretik is a deep pit, like the \* strange vvomans: *he vvith vvhom the Lord is angrie shall fall therein.*

After this M. Sm. feigneth 4. obiections for bookvvorship, as he termeth it; and then frameth ansvvers as he seeth good; but ever and anon retyring to his old skonce of *spiritual worship*, thinking thereby to vvard off all blowves. Though it be a vvearynes to followv such an empty clovvd; yet for help to the vvweak, I vvill briefly shew his vanity.

*Reading*

Reading in the old testament was commanded by Moses, Deut. 31. 9-13. 1. Obiectio.  
 Was amplified by David, 1 Chron. 16. & 25. was practised by Josiah 2 Chron.  
 34. 30. by Ezra and Nehemiah, Neh. 8. 8. and 9. 3. allowed by our Savi-  
 our Christ, Luk. 4. 16. & by the Apostles, Act. 13. 14. 15. and reported as  
 a thing of ancient approved continuance. Act. 15. 21.

To this he answereth; First, the reading commanded by Moses Ansv.  
 was onely once every 7. yere, Deut. 31. 10. 11. and therefore it was no part  
 of ordinary worship, and there is no commandement in Moses, given eyther  
 to the Preists or Levites, for ordinary reading of the law in the tabernacle. Se-  
 condly, hence it foloweth, that reading in the old testament, was no part of  
 the worship of the tabernacle or temple, or of the service performed by the preists  
 therein, &c. Thirdly, therefore reading was of another nature performed in  
 the utter court or synagogue or elsewhere, eyther by the Levites or any other  
 learned men of what tribe soever: Math. 23. 2. Luk. 4. 16. Act. 13. 14.  
 and 15. 21. Deut. 31. 9.-11. 1 Chron. 16. 4. 7. 37. 39. & 15. 1. 8. &  
 28. 13. 2 Chron. 34. 14. 30. 31. Neh. 8. & 9. and so no part of worship  
 properly so called, but onely a ceremonial ground or foundation of inward or out-  
 ward spiritual worship common to the Churches of all ages. Lastly it is  
 not denyed but that reading now is to be used in the Church: onely we  
 say it is not a part of spiritual worship, or a lawful meanes in time of spiritu-  
 al worship.

M. Smyth cannot see any commandement in Moses for ordinary rea-  
 ding of the law in the tabernacle: and no marvel, for neyther could all  
 the Sadducees see any doctrine in Moses that taught the resurrecti-  
 on of the dead; but Christ could find it by necessary consequence: † Mat. 22.  
 Moses commanded "the feast of boothes to be kept seven daves to 31. 32.  
 the Lord, mentioning but holy convocations & sacrifices: M. Sm. (I dare "Levit. 23.  
 say) will not gather reading, out of this commandement. But Ez- 34. 36.  
 ra the Preist and all Israel with him, saw it here implied and prac-  
 tised it, \* by reading the book of the law of God, every day, from the first \* Nehe. 8.  
 day unto the last: when they kept this feast. If every seventh day 14.-18.  
 was to be sanctified in Israel, & all things be sanctified by the word "Act. 13.  
 and prayer; and in the synagogues they sanctified the Sabbathes & 15.  
 by "reading the scriptures: reason mought teach us, that the ta-  
 bernacle was not behind the synagogues in holynes.

And



*Deut. 33*  
10.

And where findeth M. Sm. a commaundement to read the law in the synagogues? yet was it commanded, or els it was will worship and vanitie. The ordinance for Levi to *teach* Israel Gods law; was commandment ynough both to read and preach it, as they did dayly: and they were not so dul or carnal, but they could wel perceiue this to belong to their charge and ministerie.

*\*pag. 19.*

*†pag. 20.*

*\*pag. 6.*

But here M. Sm. sayth, that the reading in Israel was *no part of worship properly so called*: forgetting himself (it seemeth) when ellwhere he sayth, that the *\* worship that beginneth in the book, is from the letter or ceremonie and so is not property of the new testament but of the old*; and againe that, *† book-worship is Iudaisme and so Antichristian; and idolatrie now vnder the New testament*; and againe, that *“Christ shut the book in the synagoge to signifie that that ceremonie of bookworship, or Ministerie of the letter was now expired.* Thus fighteth he against himself; one while they had *book worship*; an other while it was *no part of worship*; & if properly so called help not here at a need, M. Sm. wil be found a calumniator both of vs, and of Israel, and of Christ himself. For he would have his reader think that we whom he opposeth, made arguments for *bookworship*, which here he answereth, whereas we neuer spake or thought of reading to be worship in such a sense, as he would draw it vnto, nor otherwise *worship* then reading vvas in the synagogues, by Christ himself, neyther vvas there controversie about worship at all, but onely whether it were Gods word or mans, that we read in the Church, in the worship of God. But now to cloak his blasphemous error, he hath dived into his wit, to bring out a distinction of *properly so called*: so cogging the reader with the

*\*Eph. 4. 14*

*\*die of deceit, and calumniating vs.* And hath he not also injured Israel in charging them vvith *book worship*, and belyed Christ himself, that he should use and finish a *ceremonie of book worship*? when yet here he granteth it vvas *of another nature*, it vvas *no part of worship properly so called*: it vvas that vvich is *common to the Churches of all ages.*

As one tossed in the sea of error, so reeleth this adversary to and fro, and staggereth like a drunken man.

The

The second objection he forgeth thus.

*Reading is commanded in the new testament, Col. 4. 16. 1 Thes. 5. 27. and 2. Object. a blessing promised therto, Rev. 1. 3. and the commandment is that, it be practised in the church: therefore it is a part or meanes of the worship of the new testament.*

The summe of his answer hereunto is.

*Not everie thing performed in the Church, is a part of spiritual worship: Answer. for al the parts of publk administration of the kingdom ar done in the Church, and yet cannot be said to be parts of spiritual worship properly so caled chap. 1, and 2.*

*Properly so called, is a common vizar of deceit, puld off before as here it shal be agayn. For M. Smyth divided the whole leiturgie of the church, into actions of the kingdom and of the Priesthood of the saints. chap. 1. and 2. The actions of administring the preisthood, he made to be actions of concord and union: and of these generally he sayth, they be actions of spiritual worship properly so called. The actions of administring the kingdom, he made to be actions of opposition, difference plea and strife: and of them generally he sayth, they are not actions of spiritual worship properly so caled. Now here and often he denyeth reading of the scriptures to be such spiritual worship, therefore it is no action of the preisthood; therefore no action of concord or union. So when the Preists and Levites read the law in the synagogues, and at their † solemn feasts; we may not say, they did any action of the preisthood; and when Christ read the prophet Esaias, Luk. 4. we may not say he did an action of concord or union; & when \* Paul would have his Epistle read in the churches of Colosse & Laodicea; and Christ would have the "Revelation read of al, we must not understand them. to meane reading as an action of concord or union in the church; for then it must be an action of the preisthood, and consequently worship properly so called: which M. Sm. wil by no meanes admit of: for he hath limited their bounds: and if any read the scriptures in the church as an action of concord and union, he wil draw it as by the haire of the head, along these grounds, to be † antichristian & † idolatrous; so setteth he his \*mouth against heaven. Yet reading he granteth, but it must be of an other nature: and what is that trow*

*Reply.*

† Neh. 8.

13--18.

\* Col. 4. 16.

" Rev. 1. 3.

† Diff. p. 20.

\* Psa. 73.

9.



\*pag. 1.

we? He is loth to speak: of the preisthood it is no part; and in handling the actions of the kingdom, he specifieth it not; onely there he sayth, that *bookes of al sorts* may be produced for finding out of the truth: and he quoteth among other Act. 7. 22. and 17. 28. 1 Cor. 15. 33. Tit. 1. 12. Where the learning of the Egyptians, and testimonies of the hethen poets are alleged: and further he nameth particularly *translations, dictionaries, histories, chronicles, commentaries, &c.* Behold here what place this man alloweth the reading of the

†pag. 6.

scriptures, yea even of the Originals: they must not be read but by way of *opposition, difference, plea and strife*; they must not be read but where when and as histories, chronicles, commentaries, books of hethen poets and al other like, may be read and produced: so they are tollerable, otherwise there is no place allowed them: though elsewhere he esteemeth better of them then of other writings. But in the actions of the *preisthood*, in the actions of concord or union, to read them is idolatrie. What haretik professing Christ could more have sought the disgrace of Gods holy book; then thus to shut it quite out of Gods worship, allowing it no other place, by these

\*Cyril. con.

Julian. lib.

2. &amp; 3. &amp;c

his wicked grounds, then Iulian the Apostata Christs deadly enemy, would and did allow it (though he esteemed worse of it) in his blasphemous writings. For even he in cases of *opposition, plea and strife*, \*alleged the testimonies of holy scriptures, among other writings; but in his worship of his Gods he would none of them. No marvel though God have stroken this man like Elymas with the blindness of Anabaptisme; it is a just recompence of his former error: that as he would have deprived the church of the use of the scriptures, the instrument of Gods covenant: so himself now should be deprived of the covenant with Abraham and his seed, and

\*Eph. 2. 12 become an alien from "the common wealth of Israel."

But let us proceed with his answer.

Answer.

Moreover (sayth he) when he commandeth his Epistles to be read in the churches, his meaning is not strictly literal: that is that the very words which he wrote should be repeated verbatim out of the book: but his meaning is that the sense of the words or meaning of the Apostle should be related, whither by reading

reading the very words, by expounding the meaning by interpreting or translating. &c.

Loe here the shifts of hæretiks. Paul willeth the church †to read his Epistles, yea \*chargeth them in the Lord, to read them to al the brethren; and writeth to them again, to "keep the instructions, taught by his Epistle: M. Smyth sayth *the meaning is not strictly literal, that the words which he wrote should be repeated: but the sense related.* As if Paul wated fit words to set down his meaning, & they that should read, could tel it better. He that readeth, must read words as they ar written, specially in Gods book, & Epistles from the holy Ghost, wherein †no one word is vaine idle or unprofitable, no word misplaced or out of order: and he that shal presume to add or diminish or change the order in reading Gods writings, doth wickedly, and \*is neer unto the curse. If things in reading be difficult, God hath given gifts unto men to open and expound them, to the understanding of al: but this expounding is not reading. Reading is first, exactly to the letter; exposition cometh after with such words as God putteth in the expositors hart; as by "Daniels practise, we may learn. Neyther are the words of the expositor comparable to the words of the writer; these being divine, are al as silver †fined seven times, no drosse mixed with them. The other being humane, (I speak of ordinary men as we are) and shewing the mans judgment that expoundeth them, are mixed with humane infirmities, mistakings, and sometime deadly errors. Wherefore reading of the Original scriptures wherof here we treat, must be strictly literal, as is in the book. Translations are after to be spoken of; and is here vainly inserted, for Paul wrote in Greek, which al in Colosse, Laodicea, Thessalonica, and the whol country over, used as their vulgar tongue, that they needed none to translate for them.

Further M.S. answereth, that the *Apostle wrote upon particular occasions, for particular ends, and the commandment of reading was special in these respects to them &c.* yet acknowledgeth he at last, an absolute necessity of reading; onely he denyeth it to be a lawful help or part of spiritual worship. &c.

Replie.

†Col. 4, 16.

\*1 Thes. 5.

27.

"2 Thes. 2

15.

†Pro. 30. 5

6.

\*Rev. 22.

18. 19.

"Dan. 5.

25--28.

†Psa. 12. 6

Answer.



Rep.

† Rom. 15.  
4. & 4.23.  
24.

As the Apostles, so the prophets wrote upon particular occasions; yet is there a general use, for † whatsoever is forewritten, is fore written for our learning, as Paul himself teacheth. Wherefore this cavil is frivolous. An *absolute necessitie* of reading the scriptures now, as they were read in Israel, and in the Christian churches, and to the same end: is al that we hold, and stand for. Which how it is worship is before shewed.

3. Obiect.

The Apostle 1 Tim. 4. 13. 16. commanded Timothee and so al Elders to attend to reading: wher reading is ioyned with exhortation and doctrine; & so importeth, that it is to be understood of the ioyning of reading in the time of spiritual worship.

Answer.

This obiection (as the rest) is made of M. Smyths own fashion; and was never thus framed by us. And here he excepteth, that it is not spoken of the execution of his office, but of preparing himself to the execution of it. &c.

Rep.

1 Tim. 1.  
3.  
† 1 Tim. 3.  
14. 15.  
\* 1 Tim. 4.  
23.

That reading in the publik church is necessary, he is forced to acknowledge: and in that we rest. If he think this place is not meant of publik, but of private reading: he may keep his iudgment. My self see no canse why it may not also be meant of the publik execution of his office; for Paul departing from Ephesus, "besought Timothee to abide there and look unto the Church; and after † wrote this letter for his direction how to behave himself in Gods howse, whiles he taried away, and in it sayth, \* *til I come attend to reading, to exhortation, to doctrine.* where seing al these are publik ecclesiastical actions, (as M. Sm. himself granteth,) seing they are joyned thus together, & with this limitatiō *til I come*; what letteth but these al should be executed by him in publik? Private reading for his own preparation, was to be alwaies, and not onely til Pauls coming. And as for such preparation, it is mentioned after, in vers. 15, and both again jointly vers. 16. for the salvation of himself and others.

4. Obiect.

Let it be granted that the Apostles and Evangelists used no books being extraordinary men, and having the extraordinary direction of the spirit, for they needed no such helps of books as we doe: yet we being ordinarie men have need of books. &c.

This last

This last objection, I reject as frivolous, and falsely intimated to be ours. The Apostles I am sure had no greater measure of the spirit then Christ: yet he † read publikly in the book: and so did holy men of God before\*him: & publik reading is grated yet necessary: therfore we are to use it. Though we have more need of the book then the Apostles, (our memories and judgements not being sanctified like theirs;) yet had they their infirmities, and used books. But it is Gods ordinance of reading, that we stand for: which how M. S. hath sought to undermine, and how he is snared in the work of his own hands; is worthy to be noted with † *Hig gajon Selah*, and meditated to the praise of God.

† Luk. 4. 16

\* Neh. 8.

13, 14.

" 2 Tim. 4.

13.

† T. 9. 16.

### OF TRANSLATIONS.

**T**He first and onely controversie between M. Sm. and us being about the scriptures translated or overset into other tongues, which he affirmed to be *apocrypha* and humane writings: how ever he hath sought to excuse and hide his error, yet hath he no wil to forsake it, as appeareth by this, that having spoken of writings 1. by *men inspired of God*, as the prophets and Apostles, and 2. by *ordinarie men* of al sorts; he shuffeth the translations of the holy scriptures among these latter; and affirmeth that \* *there is no better warrant to bring translations of scripture written into the church, and to read them as parts or helps of worship, then to bring in expositions, resolutions, paraphrases and sermons upon the scripture, seeing al these are equally humane in respect of the work, equally divine in respect of the matter they handle.*

† Diff. p. 10.

Very impious is this comparison which thus matcheth a mans comment or written sermon; with Gods written word set over into an other tongue: for it debaseth the majestie of Gods law, and advanceth too high, the basenes of men.

*Translation* is that in writing, which *interpretation* is in speaking: namely the expressing of an others mind: but commenting or expounding, is the expressing of ones own mind or understanding. The scriptures first written in Hebrue, and secondarily written in English: do set forth one and the same word & mind of



God unto us, though which different letters & sownds: as *Emmanuel* is interpreted and translated *God with us*; Mat. 1. 23. *Messias* is interpreted *CH R I S T* in Greek; *AN O T E D* in English. Iohn. 1. 41. Here the Hebrue, Greeke and English differ onely in outward letter & sound; the meaning substance or essential form being one in them al, & the word of God, so caled by relation, because the mind of God is made knowne hereby to the mind or understanding of man. The different letter or character changeth not the nature of the thing: for if it did, then *Emmanuel* written by † Matthew in Greek letters *εμμανουηλ*, and by \* Esaias in Hebrew letters *עִמָּנוּאֵל*, should not be one and the same

† Mat. 1.  
23.  
\* Isa. 7. 14.

name of Christ; and so the Apostle should be made a falser, & our gospel betrayed to faithlesse Iewes. The different sound or pronunciation changeth not the nature of the thing: for then *Messias* and *Christ* shoul not be one and the same; and so the gospel and new testament, and our faith were overthrown; and more then Iewish superstition should prevail. But God who hath sanctified by his

\*. Act. 2. 4. \*spirit, all sounds and languages to the ear: hath also sanctified by the same spirit all † letters and characters to the eye; as th' Apostles practise sheweth, writing with Greek letters, words and phrases; which had beene profaned by lying histories and lascivious poets, unto all manner idolatry and wickednes. Herevpon it followeth, that the word of God, in whatsoever letter or language it be written or spoken vnto vs; is the word of God stil; so to be revered and regarded: and not to be basely and profanely counted among humane and apocryphal writings.

\*. Act. 2. 4.  
† Rev. 1. 8.

A comment or exposition of scripture, as for example, vpon this word *Emmanuel*, sheweth the mans iudgement mind or understanding that commenteth; telleth the reason of this name why it was given to Christ, discourseth of his godhed, of his manhood, of the uniting of these two in one person, of the end and use of these, and many such like things. This being done by ordinary men, is properly an humane writing, (though it may be, agreeable to the word of God,) shewing by letters as by signes, what is the mind or understanding of such a man in this mysterie of Christs incarnation

incarnation : even as Paul sayth of his owne divine writing; *When ye readye may know myne understanding in the mysterie of Christ . Ephes.*

3. 4.

Now God hath by his Prophets and Apostles written to his Church a short summ of his mind and will ; guiding and \* carying them , and inspiring their writings with his good spirit; that there should be nothing but “ words of truth,faithfulnes, equitie and perfection in them; that men mought have a sure ground for their faith and actions, throughout all generations. And minding mans weaknes, the holy Ghost hath omitted to write \* many things, (though otherweise in their nature very good:) penning such onely as were needful and profitable for our faith and salvation:giving vs warning also to take heed of other things, *because there is no end of making many booke, and much reading is a wearynes to the flesh.* Ecclesiast.

\*2 Pet. 1.  
21.  
†2 Tim. 3.  
16.  
“ Eccles.  
12. 10.  
Psal. 19. &  
119. Prov.  
8.  
\*Iohn. 20.  
30. 31. &  
21. 25.

12. 12.

But because in these scriptures, somethings are † *hard to be understood* , and all men know not how to use and apply Gods word unto their times, estates , actions, &c. therefore hath Christ given \*gifts unto men, to open and apply the scriptures for the edification of the Church vnto the worlds end: alwayes binding them both teachers and hearers, to the foundation layd † by the Prophets and Apostles , whose writings are sufficient to make men wise “ unto salvation through the faith which is in Christ Iesus.

†2 Pet. 3.  
16.  
\*Eph. 4. 11  
12. 13. 14  
1 Cor. 12.  
†2 Pet. 1.  
19. Ephe. 2

For this cause the holy scriptures are necessarie for al Churches, to be read & expounded unto the people: & as every nation differeth in language, so to have the word spoken and written in their vulgar tongue, which change of the tongue or letter, changeth not the nature of the word spoken or written, but it is stil divine and heavenly. Onely because in this changing or translating, imperfections, wants, errors may fal in: therfore the first writings as the Prophets & Apostles penned them, are to be made the absolute canon, rule, touchstone, whereby al translations are to be tried:by which being tried & found faithful, it is the same word of God, in what language or letter soever, & differeth as much frō humane cōmentaries or expositions, as heaven dooth from earth.

20.  
“2 Tim. 3.  
15.

But



But Mr. Sm. avoucheth mens written sermons or cōments upon the scripture, & the scripture it self written in English, to be *equally humane in respect of the work equally divine in respect of the matter they handle*. Of this his bold and false assertion he maketh no proof at al, it is a speculation of his own hart. Two carnal reasons he setteth down, which are these. *To translate the originals into any mother tongue is as wel and as much the worke of a mans wit and learning, as to analyse the scriptures rhetorically or logically, to collect doctrines and uses theologically, to give expositions and interpretations of places doubtful*. Where first if M. S. mean the action of translating simply, without reference to the mater and thing translated, he doth but dally and seek to deceive: for writing, printing, translating are al alike humane actions, but the things written printed translated, are differēt, some good some evil, some of God, some of men and of the devil. The books of Moses written printed or translated, are Gods law; the book of Mahomet written printed or translated, is the devils law: the actions of writing, printing, translating, are mere humane actions in all of these. Now if because translating is an humane action, therefore the thing translated must also be humane, & the work of mans wit and learning: then also because writing and printing are humane actions, therefore the bible written or printed in Hebreue Greek & al languages, must likewise be humane, and the work of mens wit and learning: and then there can be no divine scriptures but the very first copies which the Prophets & Apostles wrote with their owne hands: And if Satan could perswade this; he would be glad.

Secondly if Mr. Sm. meaneth the thing translated, as Moses law, Davids psalmes or other like in English: that these are *as wel and as much the work of a mans wit and learning; as an exposition of doubtful places in them or doctrines and uses collected from them*; he teacheth wicked error, which al of judgment & cōscience wil abhor. The holy scriptures faithfully expressed in English or any language, is the work of Gods wisdom & unferchable knowledge: and cannot without injury to his majestie, be said to be the work of mans wit & learning; though man have used his skil in writing or translating it according to the original copie given of God. This plea of Mr. Sm. is like as if Ieroboam should have sayd; the \*cherubims and †the brazen bulls in Solomons

\*1. King. 6

23.

†1. King. 7.

25.

Solomons temple, are as wel and as much the work of mans wit & skil as my \* golden calves; & if they may be admitted into the house and worship of God, then why not these? If M. Sm. should answer that the cherubims and bulls which Solomon made, were command d of God, and from the divine pattern, though humane art did make them; but Ieroboams calves were from his own hart: so answer I in this case; the translation is from the divine pattern of Gods original book, and commanded to be made and used; but to write comments or homilies to read in the Church, is frō a mans own hart, and hath no commandement or warrant from God so to be used; but are forbidden. Eccles. 12. 12.

\* 1 King. 12  
28.

Secondly he sayth *The translator cannot conceive nor expresse in writing the whol mind of the holy spirit conteyned in the originals, but onely some good part of it: the expofitor, paraphrast, commentator may expresse as much as the translator, yea and in respect of some particulars, as Hebraisms, Grecismes and the like considerations much more.*

If a translator cannot expresse the whol mind of the spirit in al the bible, by his interpretation litteral or grammatical: then much lesse can the expofitor expresse the whol mind of the spirit in the bible, by his exposition theological. For it is a thousand times easier for a translator to do his duty to the ful, then for the expofitor: yea this latter is utterly unposible, I say not onely for one man, but for all the men in the vworld.

Though the translator cannot expresse to the full every vvord and sentence in the Bible, yet the most part he may; vvheras the expofitor cannot do any at all, but is still to seek all dayes of his life, and they that come after him also.

Hebraismes cannot alwayes be expressed, through defect of the language: yet translation is needful, and the translator is blamelesse. For example, this name God called in Hebrue *Elohim*, Gen. 1. 1. is in Greek translated *Theos*, and that by the Apostles often in the new Testament. Here is a want in the language, for *Elohim* is in form the plural number, signifying the Trinitie; yet joyned with a word of the singular number *bara*, he created: signifying the vnitie of the persons in the Godhed. Such a phrase the Geek tongue vvanted: therefore the Apostles admit of the Greek propriety, do-



ing the full dutie of translators & the defect resteth in the language, of which they were not Lords. And that the Lord respecteth not so much the words and phrases, as the matter meant by them; infinite examples in the scriptures do manifest.

But whereunto leadeth this cavil? what if all cannot be expressed in the translation, shall we therefore have none in the Church? then neyther may we have any preaching by the voice of man; for none can fully expresse in his sermon, all things that God intendeth by a place of scripture, or any ground of religion. And if preaching must be vsed, though many humane infirmities be mixed with it; then also reading the scriptures (and consequently the translations to them that know not the originals,) must be used, though fewer humane infirmities be mixed therewithall; seeing these both are the ordinances of God, as before hath bene proved.

But then M. Sm. wil draw commentaries and homilies into the Church also. But that is denied to be Gods ordinance. He hath \* appointed the lively voice of his graces in the mouthes of his servants to be heard in the Church, for the opening and applying of the word vnto them: but not their writings to be read. And because of some infirmities in translations, to disgrace them, as this man dooth, and match them with commentaries; it is *capellenin* (as the † Apostle speaketh,) to play the false vintner with the wine of Gods word. For as such a falsen to make sale of his mixture, wherein some wine, much water, yea perhaps some puddle water is brewed together, mought say, you can have no wine but such as is turned out of the first vessel; and it cannot be in the turning of it out, but some of the spirit and strength of the wine vwill vapour avway, some tast it wil have of the new cask; therefore you may as well drink of this liquor, for in respect of the vessel they are both alike changed, in respect of the matter they are both alike wine. Let M. Sm. therefore cease his odious comparisons of the translation with the comment: or else let him shew us some comment or sermon written upon any text, wherein at the least there is not water and wine, and perhaps death in the pot.

OF THE LXXII. INTERPRETERS.

Here † M. Smyth before he proceed further, takes up an ac- † *Differens*  
 cufation againſt the Church of Iſrael, who in the dayes of Pto- *pag. 10.*  
 lomee Philadelphus King of Egypt, and at his request ſent 72. learned  
 Jewes to tranſlate the Hebruc Bible into Greek before the Apoſtles  
 time almoſt 300. yeares. This *their tranſlation* (ſayth M. Smyth,) *was a greivous ſyn.*

1. For that the covenant of grace ought not to have been preached *The 1. rea-*  
 unto the gentiles til the fulnes of time *Mat. 10. 5. 6. + Tim. 3. 16. Rom. 16. 25. ſon.*  
 26. with *Mat. 10. 5. 6. & 28. 19.* and therefore that the Lxx. by their trans-  
 lation did communicate it to the Gracians, before the fulnes of the time, was  
 their greivous ſyn.

I anſwer in the behalf of Iſrael; Firſt, by M. Smythes divinity, *Answer.*  
 the Church of Iſrael \* was a carnal people, had a carnal covenant \* *Charact.*  
 or promiſe of carnal things, &c. how is it then that he chargeth *of the B.*  
 them here with profaning, the covenant of grace? and how wil this *pag. 16.*  
 agree with his grounds of Anabaptiſme?

Secondly, by his divinity alſo, the ſcriptures and reading of  
 them, is the *miniſtration of the letter* 2 *Cor. 3. 6.* that is of death & *\* pag. 32.*  
 damnation; as \* before hath been handled. How then could  
 the literal tranſlation & reading therof, be the miniſterie or co-  
 venant of grace? the miniſtration of death, was fit ynough for the  
 Gentiles that were to die. Or, did it kil them before the tyme?

Thirdly I deny his collection from thoſe ſcriptures againſt this  
 action: for although the fulnes of time was not yet come, that god  
 would ſend preachers with the power of his ſpirit, to convert all  
 nations: yet followeth it not herevpon, that no gentile, no nati-  
 on, (no not though they deſired it, as King Ptolomee deſired the  
 Bible;) mought have the truth imparted unto them. There is no  
 ſuch law made of God; nay the cōtrarie is playne. For, 1. ther were  
 many ſtrangers, Egyptians & others that went out with Iſrael to  
 the Land of Canaan, not forbidden nor debarred of grace with  
 Iſrael, *Exod. 12. 38.* nay the law admitted any ſtranger to cir-  
 cumciſion & the paſſeover, & ſo to the covenant of grace, *Exod.*  
*12. 48. 49. 1 Cor. 5. 7.*



2. The Gibeonites which were of the worst sort of hethens, devote to destruction, yet obteyning mercie with God, to be in the covenant of his grace. *Josh. 9. 27. 2 Sam. 21. 1. 2. 5. &c.*

3. There were also in Solomons time 153. thousand and 600. strangers, none exempted from partaking with Israels mercy.

4. God gave his law to be read even unto strangers also, *Deut. 31. 12.* so far was he from withholding grace, if any sought it.

\**1 King. 8. 41. 43.* 5. And Solomon dedicating the temple prayed even \*for strangers, that dwelt in far countries, ( who sought when they heard of Gods name, come thither and pray in that house ) that they even all people of the earth might know Gods name, & fear him as did his people Israel. All which do shew the untruth of M. Sm. coll. ction, that it was a syn for Israel to impart the scriptures and covenant of grace to the gentiles.

The 2. reason.

*Because all the Gentiles ought to have been Profelytes of the Jewes Church, and to have come to Ierusalem to worship, Exod. 12. 43. 49. Mat. 23. 15. Act, 2. 10. and ought to have learned their tongue and worship, which was prevented by the Lxx. translation.*

Answer.

First, this reason enterfeireth with the former; for, if all ought to have beene *profelytes*: how might not the covenant of grace be preached vnto them? Could they be converted without the word of the covenant? Here the accuser of the Saints hath † rolled a stone, which is returned unto himself.

†*Prov. 26. 27.*

Secondly, their conversion was not hindered but furthered by the Greek translation; for many now might read and hear of Gods name, enquire after his truth and finding it, come to Ierusalem, and learn that tongue, if they could. So yet the seventie are not found in syn, which helped men to righteousness.

The 3. reason.

*Because the Hebrue characters and writings were ceremonies, and so ought not to have beene prophaned among the Grecians by their writings &c.*

Whether

Whether the *characters* were *ceremonies* or no, the LXX. are innocent of this blame; for they wrote the bible to the gentils in the Greek characters, syllables, words, sounds &c. and not in Hebrue. If M. Smyth. make the substance of the scripture a ceremonie, that is a shadow to be ended and abolished at Christs coming, it is † a wicked error. Or if he make the characters ceremonies in that sense, † *Rō. 15. 4.* it is erroneous: for the Hebrues converted to Christ may & ought to read the Hebrue Scriptures in the Church, as they were wont in their synagogues. The profaning and abusing of the translated scripture was in deed a syn, in al that so did: so was it if any Israelite or stranger profaned the Hebrue. Yet Hebrue copies might goe abroad, notwithstanding the danger of profanation, how much more the Greek? The personal synns of some, may not hinder the publik good. Otherwise, at this day bibles should not be printed and commonly sold, because atheists and profane people may buy and abuse them. The scriptures are as much to be revered now, as ever they were; although M. Sm. hath laboured their disgrace.

*Answer.*

† *Rō. 15. 4.*  
2 *Pet. 1. 19*

*If it were unlawful to sing one of Davids Psalmes in a strange nation as Babylon, Psal. 137. 4. then much more unlawful was it to translate the scriptures into a strange tongue: for the ceremonial law was bounded within the holy land.*

*4. Reason.*

If at this day Turks captiving Christians should ask in scorn and mockage to sing some spiritual song for them to laugh at, I doubt not but we should answer them as the Iewes did the Babylonians; & not expose Gods word to derision. But if any would hereupon infer, it were syn to translate the scriptures into vulgar tongues, M. S. himself \* would condemn him: like mesure must be meted to himself, for these frivolous reasons.

*Answer.*

\* *pag. 17.*

The scriptures were not ceremonies, (though there was some figurative use of the book of the law,) but if they had been, yet this is an error in M. Smyth. to bound them within the holy land. For circumcision was a shadow, (or as he calleth it, a ceremonie) yet did they it in Babylon, and many shadowes moe. And for the scriptures, who doubteth but the Iewes had and used them in Babel,

† *Heb. 9. 19*



which was out of the holy land: Yea some of the scripture, was written and sent to Babylon, as Ier. 29. 1. &c. some written in Babylon, as the propheties of Ezekiel and Daniel, Ezek. 1. 1. &c. and some written in the Babylonian language, and not in Hebrue, as Ezra. 4. 7. 8. &c. Dan. 2. 4. 5. &c. Wherefore if any Babylonian would have sought for God, the scriptures should not have been denyed him.

*5. Reason.*

*The translation &c. is contradictorie to the Lords mercy to the Jewes Church, and their special privileges. Psal. 147. 19. 20. Rom. 3. 1. 2. Act. 10. 28. and 22. 1. 2. 3. 4—18. Eph. 2. 11. 12. 13. 14. 15. Act. 13. 46. 47. 48. Rom. 16. 25. 26.*

*Answer.*

This reason is in a manner the same with the first, and so before answered.

The Jewes privileges even then appeared, that the Gentiles must have the instrument of mercy, the scriptures from them. And that God gave them this not for themselves onely, but also for the Gentiles occasionally, is before proved. Generall mercy I know there was not, as is now under Christ.

Peters fact was caled in question, about conversing and eating with them, being uncircumcised, Act. 11. 2. 3. not for letting them partake of the privilege of Gods word: for it was permitted the Gentiles to hear the word read and preached in the synagogues, as appeareth Acts. 13. 42. 44. 46. 48. And how was it contradictorie to Gods mercy to the Jewes, when his prophets wrote some of the scriptures in the hethens language: as did Daniel and Ezra, which are mentioned before.

*6. Reason.*

*Because that seeing the Hebrue writings were ceremonies, it was unlawful for the Septuagint to change them from their proper kind, and so picture them out by the Greek writings for the Greeks use.*

*Answer.*

Here agayn is a repetition of the third reason, refuted before: and if he wil he may make it twentie; by a little change  
of the

of the words. But the weight of the argument is shewed to be too leight: and Greek writings for Grecks use, was no more unlawful, then Chaldee writing for the Chaldeans use; which the LXX. had learned by Daniels example, if no way els.

*Because the LXX did of purpose conceale many things, as iudging the Gentils unworthy to know them, fearing also least they should profane such holy mysteries, Wherein their consciences told them plainly that their translation was syn. Also they did pervert many things of purpose, add something, and infinitely corrupt their translation, which was their greevous synn.*

7. Reason.

This last reason seemes to come from M. Smyths gealous head, or surmising hart: and it is overthrowen by himself. For a little after he † sayth, *it is manifest by histories that the LXX. translation is lost; and this that goeth under the name of the LXX. is a patcherie made out of ancient writings.* If this be so, how knowes this accuser, that they *infinitely corrupted their translation?* seeing he never saw their work, which long synce is lost? Belike he thought it might be so; and therefore he wrote it was so. If he make not better proof of this his heighnous charge; almen may see whose sonne he is, that so calumniateth the saints: & readeth without book not onely their *infinite errors*, but what *their consciences told them also.*

Answer.

† pag. 14.

His inference hereupon, that the Apostles would never account so synful a translation to be holy scripture coming from the holy Ghost, nor approve the use of it in the Greek churches; This faileth with his weak reasons: there being no such greevous syn proved against the Greek translation: but rather we may judge it a blessed work of God, that hereby brought many Gentiles to be proselytes, and prepared them for the receiving of the gospel. Albeit I deny not but errors were in the translation, some of which as occasion was, the Apostles in their writings did amend. And whereas he further sayth, *there could be no use of the LXX translation for reading in the latine church of the Romans.* I answer,  
First



First if there was use of it, in the Greek churches onely: it is ynough to warrant like use of translations in al churches, in what tongue soever. Secondly, there could be use of it even in the church of Rome, where the Greek tongue was commonly known before the Apostles time, as † Tullie testifyeth, and the poets \* taxed the people for it. And if they understood not Greek, is it likely that Paul would have written his Epistle to the Romans in Greek, as he did? seeing he misliked speaking (and consequently writing,) in an unknown tongue. 1 Cor. 14. 6. 18. 19.

† Orat. pro  
Archia.  
\* Omnia  
Grace. In-  
venal. Sat. 6

“Diff pag.  
11.

† pag. 12.

\* pag. 10.

“Pro. 14. 1.

† Dis. p. 17.

\* Joh. 5. 39

M. Sm. having spent his strength, (though in vain) to heap syn upon Israel for translating the bible: “procedeth unto *arguments against reading translations in time of worship.* Where first I wil give the reader advertisement, how contrary this enemy is to himself: and then I wil come to his fraud against the truth. Of the scriptures set over into other languages, commonly caled *translations*; he thus affirmeth † *A translation is as much and as truly an humane writing, as the apocrypha (so commonly caled) writings are.* Againe he sayth, *Translations are not the pure word of God, and so contrary to Eccles. 12. 10. Mat. 15. 9.* Agayn, \* that translations of scripture, and written sermons upon the scripture, are *equally humane in respect of the work, equally divine in respect of the matter they handle.* These and the like blasphemous opinions he sought to infect our church withal, for which he was resisted: these laboured he by word and writing to confirm, with sophistical reasons, the pillars of al heresie. Yet even in this same book, he pulleth down this his former uncouth building; it being the nature of error, as the “foolish woman, to destroy her howse with her own hands. For afterwards he writeth thus, † *The translation agreeable to the originals, is a secondary scripture, yet much inferiour to the originals.* So then it is not apocryphal, unlesse he use a fallacie in this word scripture: for we understand hereby (as Christ \* himself did) holy scripture, inspired of God: as 2 Tim. 3. 15. 16. *It may be read* (sayth he) *in the church, and sung in times.* Then (say I) it is not as the apocryphal (so commonly called) writings are: for their very name signifying *hidden*, teacheth that they are not to be read in the publik church. *It may* (sayth he) *be expounded in the church.* But so (say I) may not homilies be, nor apocryphal writings. And if M. S. in his synagogue

synagogue doe read and expound such scriptures to his people, he maketh the with himself notorious idolaters. *Exod. 20. 4. 5. 2 Tim. 3. 16. 17. Eccle. 12. 10. The matter of it (sayth he) agreeable to the originals, is inspired to weet, of God. But the matter (say I) of the Apocryphal books, as Iudith, Tobie &c. though exactly translated, is not inspired vnlesse of the Diuine; for lyes and fables are in them both, the translations I mean, and the original Greek copies. It may be made a ground of our faith (sayth he) and an instrument to try doctrine by. Then is it (say I) not apocryphal but Canonical: for it is made a canon, that is, a rule of our faith and walking. But far be it that humane apocryphal writings should have such vse in the Church of God. Wil M. Sm. ground his faith upon this, that ther are \* seven holy Angels, which present the prayers of the Saints; and that lying Raphael, (of the kinred of Azarias,) is one of them? wil he ground his faith upon this, that † the smel of the hart and liver of a fish perfumed on the coles, wil so drive away the Diuine, that he shal never come againe any more? or wil he have his disciples to try their religion by such crooked instruments? no marvell though they be led with him into the ditch, when they try his doctrine by that which they professe to be as much and as truly an humane writing, as the Apocrypha (comonly so called) writings are. For it argueth that eyther they use the Bible but for a shew and colour, (seing they esteeme so vily of it:) or else that they honour the base borne apocrypha, as inspired of God. Which is the very syn & snare, that they have sought to bring upon us.*

Now let vs examine his arguments.

*1 Thes. 5. 21. Try all things, keep that good thing. But no man ignorant of the tongues can trie whether the translation be fit or good: & therefore no man ignorant of the tongues, can strictly keep or read a translation in time of worship.*

Here first M. Sm. striking at the translation, mysetteth that, and hitteth onely the ignorant reader of it: for if one have skil of the tongues, & know it to be truly translated; this reason maketh nothing against his reading, but for it. So M. Sm. playes the sophister,

† Gal. 6. 16.

\* Tob. 12.

15.

Tob. 5. 12

† Tob. 6. 16

17.

1. Argument.

Answer.



phister, to argue against a holy thing, because of the ignorances & infirmities of some men. He mought thus have cavilled against reading the law in Israel; that no man blind of sight( as was " Ahijah the prophet) could trie whither the original scriptures were truly written or not.

"1. King.  
14. 4

Secondly, if he proceed further as he hath begun, hereafter he may come with like reason thus: *Try al things, keep the good thing: but no man ignorant of the tongues, can trie whither the interpretation of scriptures which the minister giveth in preaching the word, or any text that he allegeth in his doctrine be fit or good;* then mind what conclusion the Devil wil make hereupon, in a simple mans conscience: to draw him to doubt of, and consequently to forsake and despise, not onely al reading, but also preaching of the word, because he being ignorant of the tongues, cannot judge or trie whither that which is read or taught be true; according to the original scriptures. And thus he falleth into the snare of Satan, which Mr. Sm. here hath set in secret.

Thirdly, this reason overthwarteth that which elsewhere the man granteth; that the translation *may be made the ground of our faith and an instrument to try doctrine by.* This being so, how dooth Pauls counsel (*Trie al things &c.*) make against translations?

† pag. 17.

The 2. argument

Rom. 14. 23. 1. Tim. 1. 4. - 7. Heb. 11. 6. *whatsoever cometh not from faith is syn. but no man ignorant of the tongues can of faith use the translation, seeing he cannot examin it whither it be good or bad; and so beleve or refuse it. Therefore it is not of faith in him, and so it is syn for him, to use it before the eye in time of worship.*

Answer

Like sophistrie and impietie is in this argument as in the former; for it concludes not the thing unlawful in it selfe, but onely in him that is ignorant of the tongues; and his faith, it seeks to shake. For ther is no faith without\* Gods word, and where to have this word he cannot tell. If it be set over from the originals to his mother tongue in writing, he cannot trie whither it be good or bad: if the Minister translate or interpret it by voice, the poor man;

\* Rom. 10.  
17

man is as much uncertain, or more, whither the teacher speak true  
 or false. Thus can he neyther read nor hear of sayth, if M. Smyths  
 engine once take him: But eyther he must look for *enthusiasmes*, or  
 revelations from heaven; (vvhich some Anabaptists have dreamed  
 of;) or els, he faileth to profanenes or desperation. And it is not M.  
 Sm. distinction of *worship properly so called*, that here vvil comfort the  
 troubled soull; for he must doe *†* al, especially his ecclesiastical & re- *† Rom. 14*  
 ligious actions of sayth, and not his proper vvorship onely. Yea the *23: Heb. 18*  
 serpent wil build more on this rotten foundation, and assault him  
 also that hath skil in the tongues and trouble him, saying; though  
 thou hast knowl dge of Hebrue and Greek, yet howv canst thou tel  
 vvhither this that thou readest, be the pure vvord of God? There *\* Tit. 1. 14*  
 be many *\* Ievvish fables* and humane " traditions, that have been *" Mar. 7. 8.*  
 vvritten in Hebrue, and in Greek also: and vvhither God spake or *9--11.*  
 vvrote these things, as novv thou readest them, thou knowvest not:  
 and therfore canst not of faith make this book a ground of thy reli-  
 gion and vvorship. And if thou vvilt credit M. Smyth, loe he telleth  
 thee, that *† as Antichrist hath polluted al Gods ordinances, so hath he vio-* *† Dif. p. 14.*  
*lated the original scriptures.* Do not thou therfore build thy sayth upon  
 the scriptures any longer; but beleev that which M. Smyth and his  
 like, shal prophesie out of their harts, for so he *\* sayth, holy men prophesied* *\* Dif. p. 5.*  
*before Moses time:* (and indeed so some prophesied " in Ezeiels time, *" Eze. 13. 2*  
 though they vvere blamed for it:) & *† books are in the nature of pictures* *† Diff. p. 4.*  
*and images, and therfore ceremonies, and reading a book is ceremonial; and*  
*† reading Prophesies in the time of the law, was a type of prophesying: and* *† pag. 22.*  
*\* reading the words of the law out of the book, signified the uttering of the* *\* pag. 5.*  
*words of God out of the hart: and " Christ fulfilled the law of reading, and* *" pag. 6.*  
*shut the book in the synagoge, to signifie that the ceremonie of book-worship or* *† pag. 18.*  
*ministerie of the letter was now expired and finished: and now † the wor-*  
 ship of the new testament must proceed originally from the hart and spirit.  
 Wherfore lay aside the scriptures, and hear what men shal prophesy  
 out of their harts; or if that like thee not, expect thou revelations  
 and visions from heaven. Thus M. Sm. as a *\* Inare on Mispah, & a* *\* Hof. 5. 1.*  
 net spred upon Tabor, hath layd in his book such a groundwork a-  
 gainst the script. as fitteth the Divils purpose to intagle mens soulls;



although to deceive the birds withall, he hath strewed some wheat at the mouth of the pit, as, that translations *may be made the ground of our faith*, & an instrument to trie doctrine by: &c. so breathing out of one mouth, both hot and cold.

*Argu-  
ment. 3.*

*A translation made verbatim from the originals is absurd by reason of the difference of the dialects, & therefore unlawful seeing it edifieth not, 1 Cor. 14. 26. a translation paraphrasticall or a paraphrast if it be lawfull in time of worship to be read then why not a written sermon.*

*Answer.*

These are but blocks, to make the blind stumble. Gods word may be set over into English, for the most part word for word without absurditie: and where our language will not bear the strict proprietie of the original phrases; we are warranted by the Apostles allegations of scriptures in an other tongue, to use such words as the language will afford, to expresse the other withall. Though tongues differ one from another in proprietie of speeches: yet God hath sanctified them all, for instruments to convey his word and law unto us; and this in writing as well as in speaking. Dan. 2. 4. &c. Act. 1. 4. 8. 9. — 11. & 15. 23. Rev. 1. 11. 19.

*Written sermons* are the works of men: Gods book set over into English, though with some diversitie of phrase, is Gods book and word still; for (as hath been shewed) it is not the letter or sound, but the thing signified & meant by them, which properly is Gods word, and which we are so to reverence.

But M. Sm. having granted that the translation may be read in the Church, *made a ground of our faith* &c. and now asking *why a written sermon* is not also lawfull in Gods worship: eyther alloweth humane writings to be read in the Church, as well as Gods writings translated, which is a notable error; or els he cavilleth against the truth, contrary to his conscience: And in his reasoning, dealeth like a false coyner; who because the gold of the common wealth is not so fine perhaps, as the gold of \* Ophir or † Vphaz: sayth to the merchant, if such course metal may be taken for mony; then why not brasse or copper?

\* Job. 28.

16.

† Dan. 10.

5.

*Apa*

*A paraphrast, commentarie or exposition upon a chapter which conteyneth more of the contents of the originals and the holy Ghosts meaning is unlawful to be read in time of worship: therefore a translation of a chapter which conteyneth lesse, is unlawful also to be read in time of worship.*

*Argument. 4.*

First by Mr. Sm. grownd layd in the beginning; a paraphrase, comment or any humane writing, may be used in the administration of Christs kingdome, in like sorte as the scriptures; which is erroneous. Secondly he addeth more to his error, in teaching here that a cōmentary hath more of the contents of the holy Ghosts meaning then the text it self in English or othertrāslatiōs. His cōclusiō therefore bringeth forth vanitie, and *g* his belly hath prepared deceit. No cōmentary in the world made by an ordinarie man, conteyneth the meaning of God, so as the text it self in a faithful translation of the book or chapter dooth. Thirdly, Mr. Sm. confesseth that *the matter of the translation agreeable to the originals is inspired: but not the writing or character.* If the thing written be inspired of God, then is it canonical scripture, 2. Tim. 3. 16. then not apocryphal nor an humane work, as a commentarie: then conteyneth it more of the contents of the originals, then any mans exposition. As for his exception of the *writing or character*, it is but vanitie: for the Apostles had the matter of their writings by inspiration, frō God: as for the writing or character, that was not inspired; but Gods word was written in such characters, words, phrases, as the hethen Greeks, philosophers and Poets, had used long before.

*Answer. pag. 1.*

*J Iob. 15. 35.*

*pag. 17.*

*Lev. 22. 22. Mal. 1. 8. 13. 14. Mat. 22. 37. Rō. 12. 1. 2. Ps. 119. 45. & 103. 1. God wil be served with the best we have. But ther is no one translation the best we have, seing the Lord may in time of worship, minister better to him that administret, if he understand the originals; if he understand not the originals he hath it not at all, for it is an other mans work; and therefore no one translation written may be read in time of worship.*

*Argument 5.*

M. Sm. is like one of them that hunteth the sowles of Gods people; setting reasons as hayes to intangle. *No one translation (sayth he) is the best we have seing the Lord may in time of worship minister a better: as good a reason against reading the translated scrip-*

*Answer. Ezck. 13. 18.*



\*Gē. 22. 13

\*Diff. p. 6.

†Pro. 11. 26

tures, as if he should have sayd unto an Israelite, *no one sheep of thy pasture is the best thou hast: seeing the Lord may in time of worship minister a better, (as he did the ram\* to Abraham:) therefore no one sheep of thine may be offered for sacrifice Mal. 1. 8.* Nay his reason against translations hath not so good a colour as this: for it is certaine that God once ministred a ram to Abraham for sacrifice; but it was never heard that God so ministred an other translated book to read, then that which was brought to be read. The gift of interpreting or expounding by voyce, is of an other kind, and not properly reading, wherof we intreat. But let us follow M. Sm. in his circle, & see whither he wil lead us. No translated bible may be read in Gods worship, for God may minister a better: what then? shal I bring the original bible & look on that, expecting what interpretation God wil give me to speak: seeing I may not read? Not so neyther (sayth M. S.) "*the holy original scriptures are not to be retcynd as helps before the eye in time of spiritual worship:* So then neyther is that the best sacrifice yet, but I must expect the Lord to minister a better. If neither the translated bible nor the original be the best: where then is the word that is best to be read or uttered to the people? In a mans owne hart: that must be the book out of which M. Sm. wil have Gods law to be read in his vvorship: al other books are as *images and ceremonies, abolished, & ended by Christ.* Though he plead here against translations, colourably; yet he aimeth at Gods book generally, even as his holy Prophets and Apostles vvrote it. But the vvickednes of this engine is before discovered. Also for translations this further I say; the scriptures in English are the best for to read unto English eares; better then eyther Hebrue or Greek, which they cannot hear. And seeing it is needful the scriptures should be read; the translation is best. Yet so, as no Christian is tied to the words of the book, but if he know any error in print or tralation, or any better words to expresse Gods mind; he is to do all things for the best unto the church; giving the sense together with his reading, as the practise was in Israel, Nehem. 8. 8. But he that withdraw-eth corn, the people shal curse him, † sayth Solomon: how much more deserveth this mā the curse of Gods people, that hath soughe to withdraw from them in al their publik worship, the whol scriptures

tures and book of God, whereby the true corn and bread of their  
soules, is broken unto them.

*Deut. 16. 16. 1 Chro. 21. 24. Eph. 4. 8. Rom. 12. 3. We must worship God with  
our own, not with another mans: with that which cost us something, not with  
that which cost us nothing. But for one ignorant of the tongues to read the  
translation and offer it to God, is to offer to God an other mans labour not his  
own, that which cost him nothing, but is an other mans cost, therefore it is un-  
lawful.*

*Argum. 6*

Al wisdoms words † are playn and straight; but M. Smyths are *Answer.*  
rough and crooked. Who ever said before, that men read translati- *† Pro. 8. 9.*  
ons and offered them to God? He mought as wel have sayd, we minister  
the sacraments unto God. For if he mean, the last end is the glo-  
ry of God: so is it of al a Christian mans actions. Did Paul when  
he \* charged that his Epistle should be read unto al the brethren the *\* 1 Thes. 5.*  
saints, mean they should read and offer it unto God? Or had it *27.*  
been for them to except (as this man here cavilleth) we must  
worship God with our own, not with an other mans, with that which  
cost us something, not with that which cost us nothing: but this Epis-  
tle cost us nothing, it is another mans cost and paynes: therefore it is un-  
lawful to read it, and offer it to God. If this reason had been  
ridiculous in them, why they would not read Pauls Epistle: even  
so is it here in M. Smyth, for we read the bible (vvhich is Gods  
Epistle "unto us,) in no other manner, nor to no other end *" Ro. 15. 4.*  
then they read Pauls letter vvhich vvas part of † holy scripture) *† 2 Pet. 3.*  
in the church, and the book costeth us as much, as that cost them. *16.*  
And David vvhich would not \* offer burnt offerings without cost: would *\* 1 Chro. 21*  
he not read, or be at the reading of the book of the law in the *24.*  
church, because it cost him nothing, "but had been vvritten by Mo-  
ses, and freely given unto Israel? Never vvas ther heard more child-  
ish sophismes. But vvhath if a man translate a book or chapter or *" Deut. 31.*  
text himself and vvriteth it: this is his own cost, I think: & then he *9--13.*  
may read and offer it to God, or els M. S. cavilling is litle vvorth,

*Reading a translatiō is not cōmanded, nor was ever practised by Christ, the* *Argum. 7.*  
*Apostles, or primitive churches in time of worship, & so being devised by mā, is*  
*in the ac-*



the account of vain worship *Mat. 15. 9. and Wil-Worship Col. 2. 23. and so a kind of idolatrie, and therefore the translation is self before the eye in time of worship an idol, and so hath a curse denounced against the use of it in time of worship. Rev. 22. 18. Exod. 20. 4. 5.*

*Answer.*

*\*Psa. 109.*

*28.*

*"Rev. 1. 3.*

*† 2 Pet. 2. 14*

*\*Diff. p. 17*

Though they curse, yet thou wilt blesse, sayth \* David to God against his enemies: and so say I against this adversary, who curseth the reading of the scriptures, as a wil-worship; which God " hath blessed: so maketh he himself by his blasphemie, a † child of the curse. And by his own mouth let him be judged: for thus he writeth in his book. \* *Mat. 28. Christ commandeth to goe teach al nations, and therefore al nations may have the holy scriptures translated into their own vernacular tongue, that thereby they may learn the truth.* Then further he addeth. *The translation agreeable to the originals, may be read in the church and sung in tunes, may be expounded in the church, may be made a ground of our faith &c.* From whence I reason, if Christ commanding the Apostles to teach *Mat. 28.* did therby intimate a commandement (or permission) of translations to learn the truth by; and such translations may be read & expounded in the church, & made a ground of our faith: then we & al other Christian churches that have made and used translations to this end, are not idolaters, neyther have used wil-worship, nor incurred the curse: but it hangeth over M. S. own head, if he prevent it not by repentance.

Writing and reading the law is a part of preaching the law, *Act. 15. 21. Deut. 33. 10. with Nehem. 8, 7, 8, Mat. 28. 19. with 1 Thes. 5, 27, Eph. 3, 4, Col. 4, 16, Rev. 10, 10, 11. with Rev. 1, 19, and 22. 18.* Preaching must be in all languages, therefore writing and reading must be in all languages: & being a part of preaching of the word and one joynt action with it, (so as one and the \* same word is used in the holy tongue both for to read and to preach,) it is a part of the worship or service of God in spirit, in the gospel of his son, as Paul speaketh; *Rom. 1. 9.* But "woe unto them that speak good of evil, and evil of good; and with feigned words make merchandise of mens soules: † their judgment long agon is not farr off, and their damnation sleepeth not.

*\*kara. Isa.*

*29. 12. and*

*61, 1, 2. Zac*

*7, 7.*

*"Psa. 5, 20.*

*† 2 Pet. 2. 3*

*Argum. 8.*

*A translation being the work of a mans wit and learning, is as much and as truly*

as truly an humane Writing as the Apocrypha (so commonly called) writings are; and seeing it hath not the allowance of holy men inspired but is of an hidden authoritie, it may be iustly caled Apocryphon, for the signification of the word importeth so much, and therefore not to be brought into the worship of God to be read.

The Apocryphal writings are humane both in matter and form, in language, letter, words, sentences, method and order: the book of God set over into English, notwithstanding the difference of the letters and sounds, is yet for the substance divine, the words, sentences and methode heavenly.

He that translateth faythfully, altereth not the nature of the work translated, neyther maketh he it his own. Luke translating into Greek Esaias prophesie from the Hebrew, (Luk. 4. 17. 18.) and we translating it into English, have not changed the prophesie it self, from divine to humane, from Gods work to mans: it was no fruit of our wit or learning to find out such a prophesie of Christ; but we understanding the originals, expresse the same thing in English which Esaias wrote, and it is his prophesie not ours. And the visions of Iohn in the Revelation now Englished; are not *as much and as truly an humane Writing*, as if M. Smyth should make a book of visions or dreames, out of his own witt and learning, and set it forth in English. Wherefore his hart is stricken with \* the darknes of Egypt, that can see no difference betwixt the Prophets and Apostles set over into our tongue, and other mens apocryphal writings; but maketh these alike *as much and as truly humane*.

Agayn this enemy of Gods book is herein condemned by his own mouth, for the apocrypha commonly so called, are holden and described thus; *" These books &c. are called apocrypha, that is books which were not received by a common consent to be read and expounded publicly in the church, neyther yet served to prove any poynt of Christian religion, save inasmuch as they had the consent of the other scriptures called canonical to confirm the same, or rather whereon they were grounded.*

These things are spoken of the Apocrypha, not as touching the outward letter or language, but for the substance or things in them conteyned.

But M. Smyth alloweth translations to be read and expounded publicly in

Answer,

\* Exo. 10.  
21.

" Arg. set  
before the  
apocryphal  
books, in  
many Eng-  
lish bibles.



likly in the Church, and made a ground of our faith: which agreeth as wel with this his argument, as did the evil servāts plea with his practise. Luk 19.20.12. &c.

Arg. 9.

At the arguments used against the reading of homilies and prayers, may be applied against the reading of translations in time of worship, as, 1. they do stint or quench the spirit, which is contrary to 1 Thes. 5.19.20. 2 Cor. 3.17. 2. They are not the pure word of God: and so contrary to Eccles. 12.10. Mat. 15.9. 3. They are the private works of men: contrary to 1 Cor. 12.7.8. 2 Pet. 1.20. 4. They are the private openings or interpretations of the prophecies of scripture, contrary to 2 Pet. 1.20. 5. They contradict the gifts bestowed by Christ upon the church for the work of the ministerie: contrary to Eph. 4.8.11.12. Act. 2.4. Joh. 16.7. 6. They derogate from the vertue of Christs ascension, and dignity of his kingdom: contrary to Ephe. 4.8. 7. They blemish Christs bountie to and care of his church, contrarie to Ioh. 14.16.18.26. 8. They disgrace the spirit of God, setting him to schole: contrarie to 1 Ioh. 2.27. 9. They bring into the church a strange ministracion, contrarie to 1 Cor. 12.5. and so a new part of the Gospel or covenant, contrarie to Gal. 3.15. 10. They do not manifest the spirit which cometh from within, but the letter which cometh from without 2 Cor. 3.6. Therefore they are not spiritual worship, Joh. 4.24. With 2 Cor. 3.17. Gal. 5.1. and 4.31.

Answer.

Indeed if lyes may goe for arguments, here is a heap. What Lucian could have written more reprochfully & slanderously of the holy scriptures? Cannot the written word and spirit of God, his scriptures and his gifts to open them, stand together: but one must contradict, stint, quench, and disgrace another? Did Christ when \* he took the book, read the text, and after spake from the same to the people: did he herein contradict his own gifts, blemish his own bountie, stint or quench the spirit in him? or did the church of Israel contradict Gods gifts or quench his spirit, when they preached & read the law every sabbath: Or did the churches of Colosse, Thessalonica &c. run into any of these evils, by † reading the scriptures in the publik assemblies? Nay rather this adversary would quench the spirit, by abolishing the scriptures out of Gods worship: seeing Gods spirit is in his scriptures, and he having commanded them to be written, commandeth also him that hath an

\* Luk 4.  
16-21.

“Act. 15.  
21.

† Col. 4. 16.

1 Thes. 5.

27.

hath an ear, to hear what in them \* *the spirit speaketh to the churches.* Let him not here cavil that he meaneth these things of translations onely; for vve have heard before, howv even the original scriptures are also by him shut out of Gods vvorship; and the reading of them so, condemned for *ministration of the letter, Iudaisme & Antichristian.*

But some special things here are, vvhich he seemeth to bend at translations onely: as that *they are not the pure word of God, and so contrary to Eccles. 12. 10. Matth. 15. 9.* So then belike, vvhen vve read the lawes of God, \* *thou shalt not kil; thou shalt not steal; honour thy father and thy mother:* or any other scriptures howv faythfully soever translated into English; vve read not the *pure word of God;* nor as Solomon sayth, † *an upright writing, the words of truth:* but we do that which Christ blamed the Pharisees for, Matth. 15. 9. worship God in vain, teaching doctrines the precepts of men. Loe here some part of the deepnes of Satan, who would perswade that *the pure word of God, the upright writing, the words of truth,* cannot be written in English; no nor spoken; for if they may be spoken, they may be written: but vvhatsoever is written, (& by consequent spoken) of us in our mother tongue, is a doctrine and precept of men. For thus farr reacheth this impious argument.

Againe wher he calleth them *private works of men, private openings or interpretations of propheties, contrarie to 1 Corin. 12. 7. 8. 2 Pet 1. 20.* hee injureth the holy scriptures; for the work or thing it self is Gods, whosoever hath written, printed or translated it.

The decree of King Ahashverosh, when it was translated and published \* *into al the provinces after every peoples language,* was it a private decree of him that translated or wrote it? If M. Smyth should translate Pauls Epistles, or Iohns Revelation; should we esteeme them M. Smyths epistles or visions? These be but delusions to make the work his, or of the nature of him, that is but the interpreter or oversetter of the same.

Neyther do the scriptures by him alleaged, speak ought against translations; for God having given to his church, the "scriptures for a

\* *Rev. 2. 1.*  
6, 7, 13.

\* *Exod. 20*

† *Ecc. 12. 10*

\* *Eft. 1. 20*  
22.

" *Job. 20, 31*  
1 *Cor. 14*  
37.



\*<sup>1</sup> Cor. 12. a ground of their fayth; and \* gracious gifts unto men for opening and applying the scriptures: the one of these destroyeth not the other, but they confirme ech other. And Peter "speaketh not of translation or grammatical interpretation of a tongue, caled *† hermeneia*: which even an infidel that wanteth Gods spirit, yet having skil in the tongues, can do: but he speaketh of a theological resolution, opening and applying of the prophecies, called of him *epilufis*, which may be done without any translating at al, as Christ \* unlofed or expounded his owne parables, Mark. 4. 34. and as Ioseph "opened or expounded the dreames told unto him.

\*<sup>2</sup> Pet. 1.  
20.  
<sup>†</sup> <sup>1</sup> Cor. 14.  
26--28.  
Mar. 15.  
35.  
\*epelue.  
\* Heb. pa-  
thar Gr. epe-  
lufen.

Thus fee we the weaknes of these reasons; and how M. Smyth quoteth many scriptures to prove things that we al hold: as that it is syn to *quench the spirit*, to *contradict Gods gifts &c.* but for that which we deny, namely, that in reading the scriptures we commit these evils; this he wil have taken for granted: thinking belike his readers wil be so simple, that if any one propositio of an argument be proved, the whol shal be yealded unto. How then dooth he reason against us in vain, seing in his arguments there *†* remayns but leasing?

*†* Job. 21. 34

The last of his reasons followeth.

Arg. 10.

*Children may read a translation perfectly wel: but children cannot perform any part of spiritual worship: therefore reading a translation is no part of spiritual worship.*

Answer.

*†* Coar. of  
the B. in the  
Epistle.

\*<sup>2</sup> Tim. 3.  
13.

\* Psa. 8. 2.

The second proposition is untrue, and injurious to al the children of God; and the Divil it seemeth put in his hart to write this, as a ground of his anabaptisme, wherunto soon after he drew him; and now hath moved him to write further, that *† an infant is no more capable of baptisme then is any unreasonable or unsensible creature*; thus evil men and deceyvers waxe worse and worse, \* deceiving and being deceived. Is not the prayfing of God, a part of his worship? & Christ when the children cryed Hosanna in the temple, defended their fact against cavilling Iewes, by this, that out of the mouth of babes and sucklings, God had made perfite the prayse. Mat. 21. 15. 16. Wherefore this one testimonie is ynough to confute and "stil this enemy and avenger, whom Satan useth to wreak his teen upon the children and infants of the Lord.

But I

But I wil turne his owne weapon against him thus. Mr. Sm. ana-  
 baptised himself with water: but a child could have done the like  
 unto himself, who cannot performe any part of spirituall worship:  
 therefore Mr. Sm. anabaptising himself with water, did no part  
 of spirituall worship: and consequently it was carnal worship, and  
 service of the Divil. If he answer, that a child though he could  
 cast water on himself, & utter such words as he heard Mr. Sm. speak  
 withal; yet could he not preach or open the covenant as Mr. Sm.  
 did: I answer in like manner, though children may read the scrip-  
 tures perfectly wel; yet can they not preach nor open the covenant  
 as did the Preists and Levits, Nehem. 8. 8. and as Christ himself did  
 when he read in the synagoge, Luk. 4. Wherefore reading and  
 preaching being joyned together, as baptising with water & preach-  
 ing: he that condemns the one outward action because a child can  
 doe it, condemneth also the other by the like reason. And Mr. Sm.  
 having thus written of children, and doon to himself; the babes  
 and sucklings whose soules he would murder by depriving them  
 of the covenant promise and visibie seal of salvation in the Church;  
 shal rise up in judgment & shall condemn him in the day of Christ.

*Objections for translations answered  
 and mainteyned.*

After this Mr. Sm. "professeth to answer objections for translations: "Diff. pag.  
 where he taketh his libertie to make the objections, as liked him best 13.  
 to answer, thus.

Rom. 4. 3. What saith the scripture, and then followeth the Septuagints 1. Objecti-  
 translation. Heb. 3. 7. The holy Ghost sayth; and then follow the words of the on  
 Lxx. translation: and it is observed that the Apostles quote the words of the  
 seventies translation not onely where they expound the meaning of the holy  
 Ghost, as Heb. 10. 5. Rom. 4. 3. Where the Apostles follow the Lxx. not  
 the Hebrue, but also in their devises besides the original; as in the second Cai-  
 nan, Luk. 3. 36. 37. and in the 75. persons of Iaakobs familie, Act. 7. 14.  
 Whereas there is but one Caiman and 70. persons in the Hebrue.

If the originals themselves are not to be used as helps in time of spiritual siver  
 worship, as hath been proved; then this objection is of no force for translations.



Replie.

But the original scriptures are to be used in Gods publike worship, by such as understand them; as hath ben proved: therefore this answer is of no force against translations.

Answer.

Secondly, if it were of force to bring translations to be read in time of worship, it were available thus far even to bring in to the time of worship, the errors of the translations. &c.

Repl.

Whatsoever the Scripture & holy Ghost sayth, may be read & heard in Gods publik worship ordinarily; as before hath been manifested: Errors by Gods special extraordinary dispensatiō admitted because of mens infirmities; as *Cainan* in Lukes genealogie, &c. are not of vs ordinarily to be followed; that we should put new persons into genealogies, no more then we may dispense ordinarily with Gods commaundements, because himself dispensed with the Iewes for \*putting away their wives, for having many wives, and the like; which he suffred † for the hardnes of their harts.

\* Deut. 24

1 & c. & 21

15. &c.

† Mat. 19.

8.

Answer

The holy Ghost needeth not the lies of men to work his work, nor the seventies errors to support the faith of Theophilus and the Gracians. &c. And it is one thing by connivencie to passe by syn, as was the tolleration of polygamie, divorce and usurie, see Act. 17. 30. another thing to translate errors from a translation into the original, which is to approve them, and this whosoever affirmeth, speaketh little lesse then blasphemie. Thirdly, therefore as Antichrist hath polluted al Gods ordinances, so hath he violated the original scriptures; and therefore one *Cainan* must be put out, for some ancient copies have it not: and for 75. there must be seventy al: pente for pantes: as Rom. 12. 11. *kairo kurio*, and it is possible easily to mistake so smal a matter, in copying out any thing, as experience teacheth.

Replie.

Thus Mr. Sm. is slipt aside from translations, to quarrel with the original scriptures and correct them: where (though I would not folow his wanderings) I observ breefly these things.

1. He restreyneth, the holy Ghost from using the seventies errors (bearing with mens weaknes :) because he needeth them not: why doth he not also restreyne God from suffering divorce & many wives to one man in Israel, seing he needed not thus to have done then, more then now? Shal man limit the holy Ghost, to doe no more then he needeth?

2. He mismatcheth Gods passing by the syn of hethens idolatrie

trie, A&C. 17. 30. with Gods † permission of divorce and \*polygamie in his law, and putting in Cainan in Luk. 3. The first was horrible syn in al that did it, though God overlooked it upon their repentance: the latter not so, but tolerable; and Lukes naming of Cainan, holy.

3 He injurieth Luke, intimating as if he put errors from a translation into the original; indeed he had so done, if from the Lxx. he had put it into Moses Hebrue; which was farr from him. But he onely sers it downe out of a common known & received record, into the genealogie which he wrote; which al would allow of, & by which they would trie Lukes writing: where the leaving of it out, mought have caused much strife. And if God so bare with the Iewes hardnes of old: what mouth can blame him for bearing with the weaknes both of Iewes and Gentiles here? Nay rather his mercy is to be magnified for writing his word so: as the weak mought not stumble or fal away, the froward mought not cavil. For had the Apostles written in Hebrue, the Grekes (& of liklihood many Iewes) could not have vnderstood: and if they should have ordinarily left the common translatiō, not onely the Gentiles mought have made doubt, but the Iewes would have taken occasion to speak evil. For they revered the labours of the 70. greatly, and would suffer no other translatiō. God therefore who turneth al things to his glorie turned this his indulgence, to the praise of his grace.

4 Mr. Sm. hazardeth the credit of the original scriptures, and of al mens faith; in saying *Antichrist hath violated them, as he hath polluted al Gods ordinances.* It is not good, they say, to bely the Divil: & Antichrist hath evil ynough upon him though he be not charged with violating the originals, which this accuser wil not easily prove. No doubt but copiers, and writers might fail, and did mistake; and some thinking to mend the new testament by the old, or Luke by Matthew, might make it worse; which by true copies may be amended. So faults are in translations through ignorance or oversight. But this point if it were true, helpeth translatiōs and hurteth them not. For if the *originals be violated*, and yet are not for the faults to be rejected: so translations may be violated, & the *errors* in the part, are no cause to reject the whole.

5. He

71 † Mat. 19.

8

\* 2 Sam. 12

8.

*If by the original M.S. mean Lukes own Writing: he injurieth him otherwise, as if he approved an error which only he bare with by direction of God's spirit: & which if M. 8. blame in him, let him self beware of blasphemie.*



† Beza ar-  
not in Luk  
3.23.

5 He presumeth to put *Cainan* out, because it is not in some an-  
cient copies: these *some* I take it wil prove but *one*, which Beza mentio-  
neth: and if the credit of it wil countervayl al others in *Cai-  
nan*, it must do the like also in a great part of the genealogie beside;  
†varying al the names from Ioseph up to David, according to  
Matthewes narration: which is to overthrow Lukes purpose quite.  
For he deduceth Christ from *Nathan* his father in the flesh; and not  
from the brother *Solomon*, his father but in the kingdom, as Mat-  
thew dooth. But to change *pente* five, into *pantes* all, Act. 7, 14. with-  
out warrant of any Greek copie at al, is too much boldnes; & can-  
not be be born out by *kyrio* & *kairo*, where many copies are for a  
ground. If men that perceive not the counsel of God in penning  
his word, shal presumptuously change it according to their owne  
conceit: we shal have nothing left sound or uncorrupt. Rather, if  
†men be ignorant, let them play their hand on their mouth.

† Job. 39. 37

Answer.

Lastly (sayth he) fully to answer the objection whatsoever is good in the  
LXX translation, was taken out of the new testament, and ancient fathers of  
the Greek church. For it is manifest by histories that the LXX translation  
is lost, and this that goeth under the name of the LXX is a patcherie made  
out of ancient writings: & therefore the holy Ghost doth not aim at the LXX.  
translation at al, as is imported in the objection.

Replie.

This is not fully but foolishly to answer: for though the LXX. trans-  
were now lost, yet was it not lost in the Apostles dayes, nay ther was  
no other but that known in the world; & to reason because we have  
it not now, therefore they then aimed not at it at al, is without reason  
or colour of truth. Neyther doth M. Smyth manifest by histories  
that the Seventies translation is now lost: rather the translations of  
*Aquila*, *Symmachus*, *Theodoret*, & others that synce the Apostles time  
set over the bible in greek, these al are lost, save some peeces of them;  
and that which we have, is for the body of it the Seventies, though  
much corrupted with words and sentences of the other. And this  
Hieroms translation of the prophets from the Septuagint, and his  
commentarie citing the divers versions of *Aquila*, *Symmachus* &c.  
sheweth: and the best Greek bibles now extant, that have *varias lec-  
tiones* do confirm the same.

Neyther if al were granted which he would, is the objection ful-  
ly answered.

ly answered: for the Apostles \*cite the Scriptures in Greek, which the prophets wrote in Hebrue; eyther therfore they aymed at the Septuagint or translated it themselves. Whereupon it followeth that the Hebrue text set over into Greek, is the scripture of God stil, and speech of the holy ghost. Or (if M. Smyths divinitie had then been known,) the unbelieving Iewes mought have alleged, that Paul proved not his doctrine by canonical scripture, but by apocryphal writings, that were equally humane with the Rabbines commentaries in respect of the matter: and in respect of the letter & language, worse.

\*Rom. 4.  
3. Heb. 3. 7

There were Greeks and Gracians, Hellenes and Hellenistai, Rom. 1. 16. The 2. Ob-  
Act. 6. 1. The Greeks were so by progenie and blood, the Gracians or Hel- iction  
lenists were Iewes by progenie, borne in Grecia. Therfore Paul callth him-  
self an Hebrue of the Hebrues. Phil. 3. 5. These Gracians had forgotten their  
language, and spake Greek onely; and in their synagogues had the Greek trans-  
lation read unto them: and the Apostles coming into their synagogues approved  
that act: and so it followeth, that reading translations is lawful in worship.

M.S. Ans.

The distinction of Greeks and Grecians, is vain (sayth M. Sm.) as ap-  
peareth by these places compared, Act. 21. 39. & 18. 2. 24. with Act. 6. 1.  
Phil. 3. 5. For Paul was born at Tarsus in Cilicia, and Aquila at Pontus,  
and Apollos at Alexandria: and yet are al called Jewes, not Hellenists or  
Gracians. And Act. 6. 1. The Hellenists murmured against the Hebrues:  
the Hellenists did understand their own tongue, and had not forgotten their  
own language.

Replie,

This reason of Greeks and Grecians, was propounded not as cer-  
tain, but as probable: because humane writers testified it, and in  
the scriptures, some footsteps onely mought be seen.

That there is a distinction in scripture of Hellenes Greeks, & Hel-  
lenists Greekists or Gracians; al that have eyes to see, and judgment  
in the tongue, may read: though in our English this difference is  
not alwayes manifested. For ordinarily they of that nation are cal-  
led Hellenes Greeks. Ioh. 12. 20. Act. 16. 1. & 18. 17. and 21. 28.  
Rom. 1. 14. and often in that and his other Epistles. Hellenists or  
Grecians are mentioned Act. 6. 1. and 9. 29, & 11. 20. The Helle-  
nes or Greeks are usually set against Jewes; as Act. 14. 1. & 18. 4. and  
19. 10. and 20. 21. Rom. 1. 16. and 2. 9. 10. and 3. 9. and 10. 12.



1 Cor. 1. 24. and 10. 32. and so in other places. The *Hellenists* or Grecians, are set against *Hebrues*, Act. 6. 1. The *Hellenists* were such as spake Greek; for *Hellenist* is the Greek tongue, Act. 21. 37. as *Ebraist* is the *Ebrue* tongue, Iohn. 19. 20. Al *Hellenes* or *Greeks* could their own language; but many of other nations could speak it also, it being spread over al; and such were called not *Hellenes* but *Hellenists*; as a *Latine* is he that is born in *Latium*, or of that blood; but a *Latinist* is he that can speak Latine, what country man soever.

That the Iewes were dispersed in the Greek nations, we may read al over the historie: for there were synagogues of Iewes at *Salamis*, Act. 13. 5. at Antioch of Pisidia: Act. 13. 14: at Iconium, Act. 14. 1. at Thessalonica, Act. 17. 1. at Beræa, Act. 17. 10. at Athens, Act. 17. 16. 17. at Corinth, Act. 18. 1. 4. at Ephesus, Act. 18. 19. and other places. Their dispersion among the gentiles, had been about 300 yeres: for Ptolomee Lagi King of Egypt, surprising Ierusalem unawares, caryed many thowlands of them captives, and made them freemen of Alexandria upon their oath of fealtie; and after them many Iewes went thither of their own accord, as † Iosephus witnesseth. And his son Ptolomee Philadelphus who procured the bible to be turned into Greek; willing to gratifie the Iewes, made free six skore thowland of their captives: who remayning in those parts, not onely learned Greek, but forgot Hebrue, as may evidently be gathered by Ben Sirachs words in his prologue before his fathers book, among our Apocrypha, caled *Ecclesiasticus*. For \* he in the dayes of Ptolomee Evergetes, (who reigned next to Philadelphus) turned his Fathers Hebrue work into Greek, *that they which remayned in banishment (as he sayth) and were desirous to learn, might apply themselves to good manners, and live according to the law.* This paynes he might hav spared if his people al, could hav understood Hebrue. Also under the tyran *Antiochus*, the Iewes troubles & dispersiõ continued & increased, as the book of Machabees witnesseth: and so th' Apostles in their dayes found synagogues of the Iewes, almost in al cities of the Gentiles, as before is shewed. Novv vvho knowveth not, that farr fevver yeres then three hũdred in a strange land, vvil make a people, specially in bondage and affliction, forget their native speech: vvherfore as

† de antiq.  
Iud. lib, 12.  
cap. 1.

\* Prologue  
of Iesus son  
of Syrach:  
or Ecclesi-  
asticus.

fore as it is most probable, that many Iewes had forgot Hebrue, so is it almost incredible, that al should keep it, in such estate; vvhhen also they married vvith the gentiles, as Timothees mother is a president. Acts. 16. 1. Moreover in Ierusalem it self it may be probably gathered they knevv & spake Greek. For when Paul spake once in Hebrue to them, it it is noted how the people kept the more silence. See Act. 22. 1. 2. and 21. 37. 38. 39. 40. And very learned Iewes, as *Philo* of Alexandria, who lived in the Apostles dayes, and *Iosephus*, wrote eloquently their works in greek, having smal skill in Hebrue, as by their writings may be gathered.

Now for M. Smyths exception, that *Paul*, *Aquila*, & *Apollos*, are called *Iewes* not *Hellenists*: it is nothing to the matter: for I grant, al were called *Iewes* but not al *Hebrues*: and in Act. 6, 1. not *Iewes*, but *Ebrues* ar murmured against by the *Hellenists*, that is, by such as spake greek. Wherfore, he needed not have caled the distinction vain, when himself can make but such an emptie answer. Neyther sheweth he any reason at al, why Paul reckoning up his privileges (Phil. 3, 5.) caletth himself an *Ebrue* of the *Ebrues*: & unlesse it be for the language I can shew none sufficient. For thus I mind his speech; by kindred or stock in general, he was of Israel by tribe in particular he was of *Beniamin*; by language an *Ebrue*; by profession of law or religion, a *Pharisee*; for zeale, a persecutor of the contrary; and for legal righteousness, unrebukeable. Herein the Gr. Scholiast agreeth with me, saying that the name *Ebrue* is added *proskedestin* *tes Ebraidos glosses*, for his skil in the *Ebrue* tongue. The like he speaketh of himself 2 Cor. 11. 22, *They are Ebrues, so am I, they are Israelites, so am I, they are Abrahams seed, so am I*. It is wel known this people had much to boast of for their stock of *Israel*, famous throughout al the bible; likewise of *Abraham* † they boasted because of † *Ioh. 8. 39.* Gods \*covenant with him, and of his fatherhood. But of *Heber* \* *Gen. 17.* they had nothing to rejoyce more then of other patriarchs, save for the language onely, which was derived from him to *Abraham* the "*Hebrue*, and so to his posteritie, til in dispersion it was lost of some, "*Gen. 14.* by others retheyned. And if it be excepted that Paul was born 13. at *Tarsus* in *Cilicia*, and therefore an *Hellenist* as others there:



† *Act. 22. 3.* I answer, though there he was born, yet his bringing up was in Jerusalem at the feet of Doctor Gamaleel, where he learned both the language and law of the Pharisees; and therefore boasted to be an *Esque* as well as any other.

And for those whom the scripture calleth *Hellenists* or Greekists they seem to be no other but Iewes. For they that were Profelytes or converts among the Hethen, are called *Hellenes* Greeks; as Iohn. 12. 20. *ther were \*Greeks among them, that came up to worship at the feast.* Neyther know I why a Greek converted to Iudaisme should hav the name of a *Greekist*, seeing by his conversion, he doth more degenerate from Greekisme; so that the name were unfit. Besides, in *Act. 2. 10. & 13. 43.* such converted strangers, are called *Profelytes* not *Hellenists*. Likevveise vvhén Paul newly converted, disputed in Ierusalem vvith the *Hellenists*, and they vvént about to slay him, *Act. 9. 29.* this their cariage argueth that they vvère Iewves, for it is not like that strangers vvould have been so busie in that place.

Also the *Hellenists* in Antiochia *Act. 11. 20.* seem to be Iewves there, to vvhom the Gospel vvás first preached; as in the vvords immediately “before is noted, *they preached to no man, but to the Iewes onely:* after that, many more vvère converted there dayly: & vvhen the gentiles of the city had received the fayth, they vvère troubled \*concerning circumcision, (this fel out about 7. yeares after the conversion of the *Hellenists*, *Act. 11*) and then the church at Ierusalem vvriting therof, directed their letters *¶ to the brethren of the Gentiles in Antiochia:* al vvhich do persvade that the *Hellenists* first spoken of vvère Iewves. Hereuppon I conclude, that the testimonie of learned men,

“*Ios. Scaliger. de emēd. temp. lib. 5. De pr. anno. Chal. Et lib. 2. De Cycl. Iude. Kar-rum.*

“recording hovv the *Hellenists* vvère dispersed Iewves, that used the Greek bibles in their synagogues; hath more probabilitie, if not certainty to be true, even by the scripture; then M. Smyths sleight answer can turn avway. But he hath yet more to speak.

*A. Secondly* (sayth he) *it cannot be proved by scriptures, that the Hellenists had the Gr. transl. read in the synagogues: it is manifestly otherwise by the reasons used before against the translation of the LXX.*

*R.* Those reasons were rather calumnies; & I have before refuted thē, shewing that no such syn can be proved upō the Sep. for their trāsl. That the Greek bible was read among the *Hellenists*, the point before

77  
fore handled giveth light; & I leave it to the judgment of the wise  
Further I answer, that seeing by scripture we learne that not Iewes  
onely but †Greeks were present in the synagogues; it cannot be  
thought that the Lectures there were in Hebrue; which the Iewes  
themselves in liklihood, the Greeks of certaintie, could not under-  
stand.

† Act. 18. 4.  
¶ 13. 42.  
44.  
¶ 14. 1. ¶

*Thirdly (sayth M. S.) the worship of God properly so called of the whol Church of the Iewes was performed in the holy place at Ierusalem, and so that which was performed in the synagogue was not properly the worship of the whol Church of the Iewes: but was of that nature that passed between Christ and the Doctors in the temple Luk. 2. 46. With Act. 17. 2.*

Ans.

Neither is that which we performe in our assemblies, the worship of the whol Church of the Christians, but of our own particular Church: neither is our reading the scriptures, the worship of God properly so called: as before I have manifested. So in the mans answer, lodgeth guile and deceit.

Repl.

Though all the Iewes worshiped at the temple thrise in the year, yet followeth it not thereupon they had no proper worship in their synagogues. For Mr. Smyth himselfe counteth prophesie or preaching, proper worship; and this was in their synagogues. Againe Prayer & thanksgiving is worship properly; & this they did other where then in the temple as appeareth Act. 16. 13. Neither can we think of our godly forefathers (howsoever Mr. Sm. counteth them a carnal Church,) that they would read and preach the word, and not pray in their synagogues; yea their synagogues were caled *Oratories* or prayer howses; as witnesseth *Philo* a Iew in the Apostles age, who complayning of the outrage offred in *Alexandria* (the city wher he lived) by throwing downe the synagogues \*caeth them *Proseuchas Oratories*; and mentioneth also the synagogues of Rome, by the same name.

\* *Philo de legat. ad Caium.*

*Fourthly (sayth M. Sm.) if the Hellenists read the seventies translation as a part of their proper worship having forgotten their own language, therein were committed these synns:*

Ans.

1 Forgetting



1. Forgetting their tongue, one part of the ceremoniall law. *Nehem.*

13. 24.

2. Instituting worship in a common tongue, which was as unlawful as sacrificing a dog.

3. Therefore it was false worship; as it was to sacrifice an unclean beast

*Repl.*

† *Neh.* 13.  
24

\* *Dan.* 1.  
8. &c.

Proper worship is an vnproper term wherwith Mr. S. would cloke his error, before discovered. But had it been proper worship, yet this mans charge of them were both vnproper and untrue. For, although the willing neglect and forgetting of their Hebrue, was syn: yet the constreyned losse of it was not syn. The scripture alleged mought have taught him this; for † they that of lust married strange wives, which taught their children Azotik or *Ashdod* speech, are justly blamed by the holy Ghost: but were any blamed for speaking Babels tongue, where they had been prisoners neer 70. yeares? nay Ezra and Daniel wrote a great parte of their books in Babylons language, and not in Hebrue. And if it had been such a breach of the ceremonial law as is intimated; Daniel and his brethren who refused the \* King of Babels diet, would also have refused his language, which they did not at al.

\* *Mark.* 15

† *Mark.* 7.  
34. & 5. 41

*Answer.*

The comparison of *sacrificing a dog* is odious: for mought not converted strangers pray and praise God in their mother tongues; did God abhor their languages, as doggs in sacrifice? Daniel was skilful both in Sions tongue and Babels: and he writing his book, recordeth his own prayer and thanksgiving in Babylons language; *Dan.* 2. 20. --- 23. He that should have condemned this for false worship: the godly Iewes would have counted him a dog. The Prophets warned Israel of the Idols of Babel, but never of their tongue: nay Ieremie in Canaan, teacheth the people in the Chaldee tongue, how they should answer and confute Idolaters. *Ier.* 10. 11. And what wil this calumniator of the saints, say of Christ himselfe, who prayed on the crosse, "*Eloi Eloi lamma sabachthani*, which was Syriak not Hebrue, though the scripture which he had reference unto, *Psal.* 22. 1, was Hebrue. And ordinarily he spake Syriak, as by † *Eph.* phatha, *Talitha coumi* and other like words recorded by the Evangelists, may be probably gathered.

Lastly (sayth M. Sm.) if they read the *seventies translation*, and the *Apostles*

*Apostles came in & heard: it followeth not they did allow it, as a part of the worship of the new testament, any more then circumcision &c.*

First this followeth, that the bible translated, is the bible stil; and Moses turned into Greek, is Moses stil: for it is not sayd that apocryphal humane writings were read in the Synagogues, but the *law* and the *prophets*. So it proveth the question, that the scriptures in our mother tongue, are divine writings, not humane, as M.Sm. avoucheth. Hereuppon it wil folow undenyable, that they are to be read in al Christian churches now, as then in Israel: and not as profane & apocryphal, to be quite thrust out of Gods worship. The Apostles shewed an end \* of circumcision, and like legal shadowes: but never any end or ceasing of reading the scriptures: nay they shew plainly the contrary. 2 Pet. 1, 19, 2 Tim. 3, 15, 16, 17. 1 Thes. 5, 27.

*Repl.*

† *Act. 13.*

*15. & 15.*

*21.*

\* *Act. 15.*

*24. &c. Col*

*2, 16. 17.*

*Deut. 31. 12. The reasons that are alleged for reading the law are perpetual, and therefore the law of reading is perpetual: the moral reasons are, hearing, learning, fearing God, and keeping his lawes.*

*3. Obiectiō.*

Hereunto M. Smyth answereth: *First the law of reading is not moral in the particular act, but in the equitie, for it was commanded to be doon but once in seven yeare, at the feast of tabernacles, Deut. 31. 10. and if it had been moral in the particular act, it should have been from the beginning, which was not so, seing it began with Moses, and it should continue after the end of the world, for moralities indure for ever: but books and so reading of books shal perish.*

*Answer.*

Men should "kisse the lips of him that answereth upright words: but our adversary answereth with a froward mouth. He sayth the law was commanded to be read *but once in seven year*: these words, *but once*, are not of the law, but of his own false comment. There was a special charge to read the book then, in the eares of al together; not intending to read it *but then*. For every sabbath, was to be † sanctified, and al things are sanctified by the word and prayer; and Israel knew this wel, and therefore from old tyme read the word in the synagogues \* every sabbath; and our Lord Christ "accompanied the in this holy work; so that he is more then Sadducean blind, which sayth it was commanded to be doon *but once in seven year*.

*Replie.*

" *Pr. 24. 26*

† *Exod. 20.*

\* *Act. 15.*

*21.*

" *Luk. 4. 16*

No bet-



No better is the next plea, that because writing & reading began with Moses & was not from the beginning of the world, therefore the law of reading is not perpetual, neither bindeth us now: a Familist or Atheist may likewise say, baptism or the Lords supper in the particular outward act, is not to continue til the worlds end, because it was not from the beginning, but began with Christ. A practise commanded of God, at what time soever; is to continue til by him it be repeled, which reading the scriptures never was, but repeted and augmented, by the Apostles writings. Like vanitie is in the reason following: *books and reading of books shal perish*, when the world is at an end: therefore now whiles the world continueth, we are not bound to read Gods book. Mought he not have made these reasons against preaching the word, and other ordinances of God, as wel as against reading; seeing these shal cease also at the end of the world. But a \* seduced hart hath deceived this man, that he cannot deliver his sowl, nor say, *Is there not a lye in my right hand?*

\*Isai. 44.  
20.

Answer.

Secondly (sayth he) *it is moral in the equiry, that is, that al meanes must be used to attayn the knowledge of the truth, wherof reading is a principal: and yet hence it followeth not, that reading is eyther part or meanes of spiritual worship: For books are things meerly artificial, as are pictures and images, Gen. 4.22.*

Replie.

Here again the enemy is caught in the snare of his own tongue: for if *reading* Gods law be a *principal mean* to attayn the knowledge of the truth now, as it was in Israel, Deut. 31. 12. and so moral & perpetual: then his former cavils against the objection, may be cast as dung upon his own face. Then do we wel to read Gods word in our church, for that end: and M. Sm. hath doon wickedly for it to blame us, and charge us with idolatrie. To hide this his shame, he runs into his old borough, that it is *no part or meanes of spirituall worship*; but out of this he hath been often hunted before: and wee are sure that observing it according to Gods wil, we worship & serv God in spirit and truth, as wel in this as in other like ordinances of the gospel.

†Isa. 44.18

His matching of *books* with Tubal-cains craft (Gen. 4.22.) & *images*, sheweth how his idol error hath † shut his eyes that he cannot see, his hart that he cannot understand. For in holy scriptures (wher-  
of we

of we speak) the mynd of God is made known unto us, and his spirit tis in them, so as when we read in the book of Moses, we read that which is spoken to us of God; as the Evangelists \* in playn words teach us: whereas in handicrafts we see or enjoy but the fruit of mans wit and skil; and an image without life, is the teacher of lyes. Such impious comparisons seem rather to come from Tubal-cains forge, then from any possessed with the spirit of God.

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† Rev. 3.  
1--6.  
\* Mar. 12.  
26, compared with  
Mat. 22. 31  
"Hab. 2. 18

*Reading the law was performed in the Synagogue, and not ried to the temple: an argument that reading is not ceremonial but moral, for no part of ceremonial worship was performed from the tabernacle or temple.*

4 Objections

This objection with the reason, (I think) was never so made of any, but by M. Smyth himself. It is true that reading was not ried to the temple; it is true also (though this argument thus framed, hardly proveth it) that reading is not ceremonial. The last branch is untrue, for some ceremonies or figurative services were performed out of the temple. His answers to this objection, are for the most part true, being wel understood: but in part false, when by the way he denyeth reading the law to be a moral action; wherof he giveth no reason at all: and the thing is handled before.

*Luk 4. 16. Christ stood up to read and redd his text, and then preached out of it. Now his actions are our instructions: and therefore we are to read words out of a book, in time of preaching or prophesying.*

5. Obiect.

This objection M. Smyth hath falsified: it was never thus pressed by us for translations, whereof now we treat: but thus. Luke reporteth that Christ "read where it was written *The spirit of the Lord is upon me &c.* This text Luke setteth down in Greek, which Esaias wrote in Hebrue; whereupon it followeth, that the scripture translated into an other language, is the same scripture stil for the substance of it, though the letter and language differ, and is not an apocryphal humane vwriting, and so an idol in Gods worship, as Mr. Smyth blasphemed. Els, Luke and the new testament cannot be defended against Ievves that should cavil, how humane apocryphal v writings, are cited for divine and canonical. Thus serveth it to prove the reading of translated scriptures, by necessary consequence: and that vve

"Luk 4.  
17. &c.

L

are not



are not bound to bring the book of the law and prophets in Hebrue when we would read to the people, and so interpret or read *mentally* out of it, as M. Smyth then dreamed: though since he is fallen to forbid the Original Hebrue also, in Gods vvorship, as vve have heard before. But M. S. finding (as seemeth) this objection too heavie for him, hath sought to change it, as he could best make ansvver: vvhich is thus.

*M. Sm. answer.*

*First in that it was doon in the synagogue by Christ which was neither Preist nor Levite, it is an argument that it was no proper part of the worship of the old Testament, but of that nature as was the exercise performed by Christ and the doctors in the temple, so that reading most properly is searching the scripture, which is not worship.*

*Replie.*

*\* Lxx. 4. 16*

*"ver. 22.*

*† Mat. 26.*

*25. Joh. 18*

*20.*

*\* Dif. p. 6.*

Christ as his custome was, (sayth \* the scripture) went into the synagogue on the Sabbath day, and stood up to read: and after speaking from the scripture which he had read, *'al bare him witnesse, and wōdred at the gracious words, which proceeded out of his mouth.* He† fate dayly teaching in the temple and in the synagogues among the people. But al this reading and teaching: vvas *no proper part of the worship of the old testament,* (vvith M. Smyth) because *he was neither Preist nor Levite.* Howbeit, \* before he vvould needs persvvade us by a mystical interpretation, that *Christ having by the use of the book fulfilled the law of reading, he shut the book, to signifie that the ceremonie of book-worship was now expired.* So sweet an accord & harmonic is in his vvriting. Wel, Christs action here is excluded from being a part of Gods vvorship. But M. Smyth though he vvwere neyther Preist nor Levite of the old testament, nor Apostle, Prophet, Evangelist, Pastor nor teacher, nor member of the church of the nev्व testament, (he and his followers having dischurched themselves and dissolved their communion;) yet he in that estate, preached, and anabaptised himself, and then anabaptised others: and this in him was the worship of God, or els of the divil, properly so caled. And hath not this man behaved himself like a proud Korah, that without al office would presume to do these things which he counteth proper worship; and yet censureth Christs action in reading & preaching of the word to be no proper part of worhip, because he was neyther Preist

*nor*

nor Levite? Shal the word out of Christs mouth, read and applied with al grace of the spirit (which he had without measure) be no proper part of Gods worship; and shal the word which Mr. Smyth uttereth out of his hart, be proper worship? And of what nature may we think, was that exercise performed by Christ and the Doctors in the temple? was it none of Gods worship? He was I am sure "*in his fathers busines*, among the teachers of the word, whom he heard, whom he asked, whom he answered with such understanding as astonied al that heard him. If M. Smyth esteeme his own teaching or prophesying used in his synagogue to be the worship of God; and this of Christ and the teachers of Israel in the temple, to be not his worship: he is worthy of al true Christians, to be holden Anathema.

*Luk. 2. 49*  
*46. 47.*

But reading (sayth he) is *scrching the scriptures*, which is not worship. But reading (say I) as Christ now did, is proclayning the word of God unto the people: and if preaching be worship, reading in this sort is worship: not *proskunesis*, supplication or prostrating unto God: but *latreia* † a worship or service of God in the spirit, in the gospel; as before hath been manifested.

† *Rom. 1. 9.*

Secondly (sayth M. Smyth) Christ had the Originals the Hebrue text of Esay the Prophet, and read or interpreted out of it: for it is doubtful whither he uttered the Hebrue words, or spake the sense of the Hebrue in the Syriak dialect, and therefore from hence reading a translation cannot be concluded, but eyther reading or interpreting the Originals.

*Answer.*

How it maketh for translations, I shewed before against M. Smyths frawd: and to that we have no answer, but by-matters brought as clowds to darken the light. And if we had alleged this for the Originals, yet Mr. Smyth would not have allowed it, as before hath been shewed. He doubteth whither Christ spake in Syriak or not: but if he so did, & preached or prophesied in that common language, (as before I have shewed it most likely,) and preaching or prophesying be properly worship; and *instiuting worship in a common tongue*,

*Replie.*



† *Dis. p. 15.*\* *1 Cor. 12.*

3.

*Answer.*

*be as unlawful as sacrificing a dog, as M. Smyth before † affirmed: will not he be found a blasphemer of Christ, as one that speaks not by the spirit of God, \* calling Iesus execrable?*

*Thirdly (sayth he) hence cannot be concluded that manner of preaching now used, that a man shal take his text, and then divide it into parts, analysing it rhetorically and logically, collecting doctrines and uses from every member, &c. of his text, al this while he having his book before his eye, to help him at al assaies: a thing whereof I am assured the holy scripture yeeldeth no warrant that it may be counted a part of spiritual worship. For though the scripture may be so handled, and that for very profitable use; yet that is rather a scholastical lecture, then an Ecclesiastical worship, it is rather an inquisition and serching of the holy spirits intent and purpose then prophesying*

*Replie.*† *Luk. 4.*\* *Neh. 8. 8*" *Act. 13.**15. & 15.**21.*

*If the scriptures may be so handled, and that for very profitable use: surely Mr. Smyths schisme, and charge of idolatrie layd upon us, had very unprofitable use, and wicked end. For his owne conscience can testifie for us, if it be not seared; that we never pleaded for other use of the scriptures, then was in Israel, where Christ read the text, and after taught from and applied it; where the \*law was read, the sense given, and the people caused to understand the reading; where "lectures were of the law & prophets in their synagogues every sabbath; and other such like exercises. But because we did thus out of our translated English bibles (of him called apocryphs,) he accused us of idol-latrie, that is the worship or service of idols; we mainteyned it to be theolatrie, that is, the worship or service of God, because it was Gods word, not mans, though written in English. This point is now sought to be shifted off, and a nue question made, whither reading the scriptures in the Church may be caled worship: which I have cleared before.*

*His sophistical distinction of scholastical lecture, and ecclesiastical worship; we heard not of til now; and it serveth him in no stead: for every such lecture in the Church to Christs scholars, is the latreia or service of God, not of Idols; and is a manifestation of the holy spirits intent, as of old was in prophesying. The teacher most properly doth then inquire & serch, when he prepareth himselfe privatly by reading*

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reading, studie and meditation, to expound the scriptures in public. Were not the voices of the Prophets in Israel, a manifestation of the spirits intent? But when they were read in the synagogues, their\* voices were heard, as the scripture teacheth; Act. 13. 27. \*phonat.

*Lastly (sayth M.S.) if we must needs be tied to this example of Christ, (which I see no reason for, seeing reading was of the old testament,) then the example of Christ shall bind also thus far, as that, the book shalbe layd aside, so soon as the text is read, and the book that is used, shalbe the originals, which is nothing for vocal but for mental reading, or for interpreting, which I never have thought to contradict. &c.* A. siver.

No man that I know, tieth to follow this particular example. Repl.  
We doubt not but men may teach, without any book. But that it is lawful by Christs example here, to read, open and apply the scriptures; as by other examples of him also, to preach without reading. The mayn thing is left, and new questions set on foot.

We know wel, he at first contradicted not *mental reading* (as he calleth it) or *interpreting* out of the originals though now he writeth against the use of the originals also, as before we have seen: so fast he runs on in error. His cōcept of mental reading, as it hath no ground frō Christ here, nor any prophet or Apostle, to be the ordinary way of reading or interpreting scripture: so mind we it to be a far more uncertayn and erroneous course; let the man make as many *Que- res* after it, as he will.

Having answered these few objections, as we see; he \* afterwards questioneth *Whither the hearers may have their translations or the originals to read or search in time of prophesie.* Which he denyeth. \*Differ. pag. 18. Of this point, though it was not controverted between us, yet I will speak what I mind about it. Not condemning it, as dooth he; nor iustifying it, as it is abused by some; but shewing the mean, which I take to be best.

His first reason is; *that the Prophets and Apostles wrote books, but never divided them into chapters or verses, Henry Stephen first made the verses of the N. Testament: whereupon he concludeth that the hearers could not serch their bookes in time of hearing.* I deny the consequence; for in reading the law & expounding it, comparing words with that which went before and after; the hearers mought serch



and see; though it were with more difficultie.

Secondly the Hebrue bibles that we have, are all divided into chapters and verses; as also into other sections, noting where the lecture of the law began and ended, and the lecture of the Prophets answerable to it. Whither the first writers did this, or the Church after them, I wil not dispute; but that thus they might doe, I make no doubt: For God hath left to the discretio of the Church and Ministers, what quantitie of scripture to read and teach of. And this was the practise in th'Apostles dayes; for it was not possible that every sabbathall the law and prophets should be read over: & the Hebrue letters and marginall notes, are sufficient records of the antiquitie of them. The Churches practise in the books of the Prophets, sheweth us our libertie in the Apostles writings; which cannot be read over at once. And long before *Henry Stephens* time the Greek copies of the new Testament had chapters and sections though otherwise then we now have. And *Matthewes* gospel parted into 28. chapters or titles, and 355. sections, was in a manner as easie for the readers to serch, as it is now with us; and so the rest.

His second reason is, that th'Apostles in citing scriptures, *quote not chapter and verse, but onely say it is written by Zacharie, by Ieremie; the scripture sayth, &c.* This reason dependeth on the former, and is there answered, in part. Further I observe, the Apostles speak diversly, sometime naming † no book at all; sometime naming the book, as \* the Psalmes; sometime a part of the book; as " the second psalme, and how they particulated matters in their doctrine, is not set down; the summ onely of things is recorded. The argument therfore concluding, thus, it is not written that they quoted chapters, therefore they did it not; is not of force, negatively. But if it be true which *Hilarie* an ancient writer † recordeth that the seventie Greek interpreters did number and order the Psalmes; and we find that sometimes the Apostles quoted what Psalm in nōber they alleged; it may warrant us such like use of humane labours, for help of our memorie.

His third reason is of like nature, *that no mention is made of any hearer that had his book &c.* yet mought it be, say I, though it were not mentioned, they used to dispute in their synagogues (after the lecture

† *Act. 13.*

47.

\* *Act. 1. 20*

" *Act. 13.*

33.

† *Prolog.*  
‡ *Psalm. expla.*

tire was ended); and that † *by the scriptures: and the hearers serched* † *Act. 17. 2*  
*\*the scriptures daily for trial of doctrine.* Who now can say that the *\*verf. 11.*  
 hearers had or used no books in the synagogues?

His 4. reason is, that *serching quotations hindreth attention, for the mind and affections are distracted from hearing by seeking the places &c.* This I grant to be amysse, in all that so use their books; for diligent care should be given to all that is spoken. Howbeit this abuse, may not abolish the lawful use: for as by turning of leaves many hinder themselves in time of hearing; so many againe attentively hearkning, and comparing things spoken with the matters before and after in the chapter, are not hindred at all, but greatly furthered by looking on their books. And for this matter, I rest with that rule given by th'Apostle, for all things to be doon unto edification, seemly, and with order. 1 Cor. 14. 12. 40.

His last reason is, *that manuscripts being few, and very dear, (there being yet no printing found out) all could not have or bring their bookes; but there is onely one kind of true and profitable hearing: eyther all to have bookes and serch or none.*

If God have left it to the wisdom and discretion of his people when and how to use the scriptures, so it be not to confound actions or hinder their good: I wil not bring their libertie into bondage, nor prescribe a law, where God hath given none. Though written copies were dear, yet were they many; & many had them; not all: for all now have not. That such as have not books, or cannot read, should prejudice other that have & can, there is no reason. It is not therefore for us to walk by example in this case, but by general ground and equitie from Gods law: who permitteth us free use of the scriptures for our edification, according to which if men use them in private or publik, they do well.

Thus am I at an end about the mayn cōtroversie of the scriptures, which for thereaders good I have beaten out and explained, shewing the true differences which he handled covertly for his best advantage. Wherein the judicious may discern, how Mr. Sm. hath been up and down, wavering like a reed shaken of the wind; sometimes seeming to allow translations, sometime bitterly writing against them: that as easie it is to know *\*the way of a serpent upon the* *\*Pro. 30.*  
*rock; as the way of a man with his mineon error.* 18. 19.

A



*A DEFENCE OF CHRIST'S MINISTERIE  
in the church: against the contradiction  
of M. Smyth.*

**V**Nto the former battel against the scriptures, M. Sm. addeth strife about the ministerie: affirming that *the triformed presbyterie* (as he calleth it) *consisting of three kind of Elders, viz. Pastors, Teachers, Rulers, is none of Gods ordinance, but mans devise; and that lay elders (so called) are antichristian.*

That other point, being an idol of his own invention, which he would have had worshiped in our church, I have more largely dealt against: this latter being a thing oft discussed heretofore, and no new thing by him alleged; I wil the more briefly answer.

*† Principles*  
*&c.* M. Smyth a while before, both agreed in judgment with us; and wrote † in defence of this ministerie which now he oppugneth: but that his first sayth and labours, he retracteth in this book: and since is fallen into further error about the covenant between God and his people. So by degrees he is come to undermine the word, the ministerie, and the covenant of grace, three mayn grounds of Christian religion: to manifest himself one of those which \* privily should bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

*\* 2 Pet. 2. 1*  
*\* Dis. p. 22.* Touching the Eldership, his assertion is; "*The presbyterie is uniform consisting of Officers of one sort. Esa. 66. 28. compared with Exod. 28. 1. and Num. 11. 24. 25. 1 Tim. 3. 1--8. Act. 14. 23. Phil. 1. 1. 1 Cor. 12. 28. 1--4. Ezek. 34. 1--6.*

If this opposite would have avouched the contrarie, he mought with farr more reason have alleged these scriptures. For Isa. 66. 21. speaketh of *Priests & Levites*, which had charge of the sacrifices & sanctuarie: and Num. 11. 24. mentioneth the *LXX. elders of Israel*, joyned with Moses to ayd him in the government: and which mought not meddle with the sacrifices. And are these fit scriptures to prove *Officers of one sort*? If he mean no other *Uniformitie* in the presbyterie, then was between those Elders and the Priests, he fighteth with his own shadow, not with us: who hold a more strict agree-  
ment

ment in the Eldership of the church now, then was in that Eldership and preisthood of the law; where one tended to civil causes, the other to ecclesiastical. But I wil come to his † reasons, proving the Elders to be of one sort, viz. al Pastors. † Dis. p. 23.

First in the old testament (sayth he) there was but one kind of Preists, 1. Reason. who had equal authority to administer al the holy things: excepting the high Preist, who tyed for Christ: so proportionably in the new Testament, there is but one sort of Elders, who succede the Preists in the dispensation of holy things. Esa. 66. 21.

Behold here at first, the fallshood of this adversarie: even now he quoted scriptures that spake of Preists, Levites and other Elders; al which were different: and here he taketh one sort onely, Preists, to conclude about the Eldership of the church of Christ. But thus to reason from part of the figure, to the whol thing figured, is mere deceit. Answer.

Again, he misleth in his proportion, making al the Elders now, to succede the Preists then, who had equal authoritie to administer al the holy things. For the prophet speaketh both of Preists and Levites Isa 66: 21. which had not equal authoritie in al the holy things, as the law plainly sheweth, Numb. 16. 8. 9. 10. 40. and 18. 2. 3. If now al the Elders be of one sort, & equally administer al the holy things, proportion is not kept with the Preists and Levites of the law as Esaias prophesied.

M. Sm. saw this inconvenience, and therfore \* afterwards seeketh thus to shift it off. The Deacons (sayth he) in the new testament are answerable to the Levites in the old; as the Elders are answerable to their Preists Esa. 66. 21. compared with 1 Chron. 26. 20. \* pag. 28.

Here agayn he useth his former fallacie, concluding from part of the Levites, unto the whole. And taking one peece of scripture he neglecteth many other vvhich make against him. For as 1 Chron. 26. 20. sheweth that some Levites had charge of the treasures; so 1 Chron. 23. 27. 28. &c. and 25. 1, 2. &c. and 26. 1, 2. &c. & Num. 18. & other scriptures many, shew that othersome were assistants to the Preists in the service of the Lords howse in al businesse, standing every morning and evening to give thanks and to prayse the Lord: and together vvith the Preists did teach & instruct the people. ac- 1 Chr. 23. 30. 1 Neh. 8. 7. p.



ple, according to the blessing which Moses pronounced upon the whole tribe, Deut. 33. 9. 10. So that the Levites were Ministers also of the word & prayer, which is directly differing from the Deacons office in the Church now, as appeareth Act. 6. 2. 3. 4.

2 Reason.

\*Num. 11  
25.

*As in the old Testament there was the sanhedrim which consisted of 70. ancients for the administration of the kingdom, which was a type of the visible Church, all which elders in their first institution \* did prophesie and were of one kind under Moses: so in the new testament under Christ Jesus which is the King of the Church ther is a synedrion or eldership consisting of ancients of one kind, who administer for the good of the Church. Rev. 4. 4. & 5. 6.*

Answer.

First here is the same fallacie that we had before, concluding from a part to the whole. For in the former, Esaias was cited for Priests and Levites to be figures of our Ministers, and now the Ancients of Israel are alleged for figures also; & because these Ancients were of one sort, therefore all the Presbyterie figured both by Priests of Levi, and by Ancients of other tribes, must be all of one sort. The conclusion is vanitie. Rather the reason should be framed thus, as the teaching Priests were of one sort and the governing Elders of another; so the teaching Ministers, and the governing elders differ at this day.

Or, taking those Elders politick, to be figures of our Elders ecclesiastick, as M. Sm. maketh them, the true proportion is but this, as governing elders then, so governing elders now, are all of one sort; and this is that which we hold.

† Rev. 4. 6.  
8.

\* ver. 9. 10

“Rev. 5. 8.  
9. 10.

Neyther wil his other places Rev. 4. 4. and 5. 6. help him any better. For he seemeth to understand by that vision, the church; and by the 24. elders about the throne, (all which were of one kind) the eldership of the Church: but he should with all have considered, that besides those Elders, there were 4. other † winged creatures full of eyes, which incessantly prayed God, and went \* before the Elders in this action of worship: and these were of the number “ of the redeemed by Christs blood, and of the Kings and Priests that reigned on earth; and being as meet to signifie the Teachers

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Teachers of the Church, as the 24. are to signifie the ruling elders; wil rather shew a difference between the teachers and governors of the Church; then that they should be of one sort. Howbeit I rest not in his exposition of those Elders: but that is another point.

*Againe (sayth he) if Pastor, Teacher, Elder, had been 3. offices formally differing, the Apostle intending to teach the severall officers of the church, would have mentioned them, 1 Tim. 3. but there he onely mentioneth Bishops and Deacons, according as Philip. 1. 1. go: Bishops are onely of one sort or kind.* 3. Reason.

How M. Sm. understandeth this phrase of *formally differing*, I cannot tel; his logik is not like every mans: the speach being well taken, I admit of; and doe deny the consequence of his argument, that *if they differ formally* they should have been mentioned 1 Tim. 3. for it is as if he should have sayd, if *Preists & Levites* differ formally, Moses would so have mentioned them, Deut. 33. 8.—10. Nay Moses having mentioned the difference \* other where; thought it not needful to set it down here; and so dooth th'Apostle. It is a weak ground to conclude against a thing, because it is not written in such or such a chapter. \* Num. 18

But the Apostle (sayth he) *intendeth to teach the severall offices of the Church*. Not so; but rather he intendeth to shew, how officers in generall should be qualified; and setting downe things common to all, it had been needlesse repetition to speak of the Pastor first, and the same things of the teacher, and againe the third time, the same of the Elder: he useth no such tautologies. And Timothee needed not to be taught what offices belonged to the Church, though he mought have need to be put in mind of their qualifications. Yet even in the same Epistle, upon other occasions, he mentioneth the difference of the office, some being to *rule* wel, some to labour in the word and doctrine. Of which we shall speak anon. And in his other Epistles, the like differences ar playn, Rom. 12. 7. 8. 1 Cor. 12. 4. 5. 28. † 1 Tim. 3. 17.

*Moreover, (sayth he) if th'Apostles had ordeyned three kind* 4. Reason.  
of E L D R S Actes. 14. 23. they would have mentioned them  
M 2 with



with their severall kinds of ordinations: but that is not doon: for in one phrase their election and ordination is mentioned: go; their ordination being one, their office is one, and not three.

Answer.

A reason much like the former, & of like vanitie; for to say, such a thing is not mentioned in such a place, therefore it was not doon; is in consequence.

And here the minding of his owne words, mought have stayed him from so concluding: for if Luke writing the action, doth in one phrase yea even in one word sum up both the election & the ordination, which yet ar different, and doon with many circumstances: may he not also under the general name *Elders*, imply differēt sorts. Agayn where the holy Ghost expresseth not any one kind of ordination, nor any one word spoken to the officers, concerning their charge and office layd upon them; which yet no doubt was doon: Who would look for a severall kind of ordination, to be mentioned in such a place?

5. Reason.

Further if ther had been 3 kind of Elders at Ephesus, then the Apostle at Miletum would haue given them severall charges as having severall duties lying upon them: but th' Apostle Act. 20. 28. giveth them one general charge common to them all, namely the dutie of feeding, the work of the Pastor. go, they are all Pastors.

Answer.

† Psal. 58. 7

These reasons be al of a sute: and the prayer of David seemeth to have prevailed against this man, for † when he shooteth arrowes, they ar as broken: or like unto straws.

First, we cannot say what severall charges Paul gaue those Elders; seeing all his words in particular are not recorded. For there is no doubt, but he spake many moe words, then are set downe: and it is usuall in the scriptures, to sum up ti mens speeches.

† ver. 28.

Secondly suppose he gave no severall charges, but one general common to them all, which was † Poimainein to feed and govern the flock: yet wil not this prove that they had all one undistinct office: any more then that Peter had no other then a common Pastours office, because

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because Christ gave him but a general charge common to al Pastors  
\*poimaine, feed my sheep.

\*Ioh. 21.

16.

The Preists and Levites had distinct offices, as before is manifested: yet Hezekiah speaking to them al generally, (as Paul dooth here to the Elders,) gives them not severall charges, according to their severall duties, but useth one common exhortation to them al: which if one would pervert, (as this man dooth Pauls speech,) he mought plead that all the Levits then were properly to burn incense, as that al the Elders now should properly do the Pastors dutie. See 2 Chro. 29. 4. 5. — II.

The conclusion which he maketh that therefore al are Pastors, if he mean it in the strict sense, is denyed, as inconsequent. If in the large sense, it is from the question, and deceiveth by ambiguitie; for Christ is a \*Pastor, the Apostles were † Pastors, and so are all Bishops & governours generally: yet no man I think doubteth but these do differ.

\*Ioh. 10.

†Ioh. 21.

Besides. Eph. 4. 11. Pastors and Teachers are all one office. For whereas the Apostle had spoken distributively before of Apostles Prophets, Evangelists as intending them severall offices: he speaketh copulatively of Pastors and Teachers, exegetically teaching that they are both one office.

6. Reason.

First, let it be observed, how himselfe doth say, Apostles, Prophets Answer. Evangelists were severall offices; yet can he not deny, but generally they were to poimainein, that is doe the dutie of Pastors, feeding and governing the Church of Christ: & so his former exception against Act. 20. is found of no weight. Also his reasons from Isa. 66. 21. & Numbers 11. 25. for one sort of officers to be figured in the law, are of as little valem; unlesse we should think that the principal officers of the Christian Church, were not figured or prophesied of at all.

Secondly the exposition which he giveth of Ephes. 4. 11. is against the Apostles purpose, who distinctly and distributively

M 3

ferreth



setteth down the divers gifts and offices of the church : and therefore cānot be thought to expresse one & the same office by two names. For though he *speake copulatively*, *pastors and teachers*, yet is ther no reason why these should be taken for one, seeing this word *and*, coupleth divers things & divers officers; as *Apostles and Prophets*, Eph. 2. 20, and 3. 5. *Apostles and Elders* Act. 15, 2. *Prophets & Teachers*, Act. 13, 1. and a thousand the like. Neither needed he *teach exegetically*, by way of exposition what the pastors office is; seeing it was as wel, if not better known, then the Prophets office or Evangelists: neither is it an exposition, when the latter is as dark and more then the former; and the first more proper then the second. For the proper name of the office, as M. Sm. takes it, is *Pastor*: now to say *Pastors that is teachers*, were to explain the proper by the improper, or commune name, which neither Paul nor any wise writer useth to doe.

But is ignorance or a worse thing that causeth M. Sm. to pervert so plain a place. The Apostle particulating the severall offices *some Apostles, some Prophets &c.* doth in the last branch according to the elegancie both of the Hebrue and Greek tongues, omitt the word *some*, putting *and* in the sted, in the very same meaning. An example of the Hebrue may be seen Hof. 3. 4. where the Prophet telleth how Israel should remayn *without King, and without Prince, and without offering, and without statue, and without Ephod, and Teraphim*: meaning *and without Teraphim*. Here in the last place the word *without*, is omitted, and to be understood of the reader, as our English translation dooth expresse; for it were trifling to say as Mr. Smyth, that the two last are one, because *and* coupleth them, or that *exegetically* one expoundeth an other, when as it is but an elegancie in the language: as al that have skil in it can tel.

The like is in the Greek tongue, and in Pauls own writing, Gal. 3. 28. *There is neither Jew (sayth he) nor Greek; there is neither bond nor free: there is neither male and female: that is nor female*, where *and* coupleth in the last place, male and female, not as of one kind but divers; and meaneth the same that *nor* did before.

The ve-

The very like phrase and elegancie useth he here, Eph. 4. 11. as any that savoureth the language and purpose of the Apostle, may perceive. and this is plainly confirmed by the Syriak, which speaketh of the two last as of the former, saying, *and some Pastors and some Teachers*. It is also manifested by Paul himself elswher distinguishing these two offices, as 1 Cor. 12. 8. *to one is given the word of wisdom, and to another the word of knowledge: and Rom. 12. 7. 8. or he that teacheth on teaching, or he that exhorteth on exhortation*. And if in one place he putteth a difference; we should not think that in another he takes it away. And there is no playn doctrine set down in scripture, but may be corrupted by such violent expositions as Mr. Smyth maketh of this place.

*Lastly (sayth he) if al the Elders have the pastors gifts, and the work of the pastor, and the pastors ordination, then they have al the pastors office. But al the Elders have the pastors gifts viz. the word of wisdom or the gift of exhortation, Tit. 1. 9. and therefore the pastors work, as Act. 20. 28. 1 Pet. 5. 2. which is feeding or exhorting: and so the same ordination. Act. 14. 23. Therefore al the Elders have the same office of the Pastor, and so are al of one sort.* 7. Reason.

The second part of this reason is deceitful; for though in some sort and common measure al the Elders have the pastors gifts, & ordination, and doe the pastors work; being al *Bishops*, that is, careful lookers to, and feeders of the flock: yet in special manner & measure they differ in al. Otherweise, we may also confound other offices: as Apostles and Evangelists, the Evangelists and the Pastors. For Paul an Apostle sayth of Timothee an Evangelist, \* *he worketh the work of the Lord, even as I*. Had these two therefore one office? Agayn, Timothee and Titus Evangelists, and the other pastors of the churches, had the same gifts, namely the word of wisdom to *exhort*, 1 Tim. 6. 2. Tit. 2. 15. with Rom. 12. 8. and therefore the same work, (as these scriptures alleged shew;) and the same ordination by imposition of hands of the Apostle and Eldership 2 Tim. 1. 6. 1 Tim. 4. 14. with Act. 14. 23. Wil M. Sm. hereupon conclude, therefore al pastors have the same office with the Evangelists? If he acknowledge an error in that, so may he doe in this.

For it



For it is the special excellencie of the gifts of exhorting, teaching, ruling, which causeth the pastors, teachers, rulers, to be designed unto severall works and offices. For it were vanitie to suppose, that the teachers might be without the word of wisdom at all, or Pastors without the word of knowledge, or rulers without both. Everie Levites lips were to preserve knowledge, for the people to seek the law at his mouth, as at the priests; Deut. 33.8.10. Mal. 2.7. yet was ther difference in the office. So in Christs Church where gifts are bestowed in varietie, he that excelleth in the word of wisdom and exhortation more then doctrine, is (being lawfully caled thereto, a pastor; and he that excelleth in doctrine more then in exhortation, is a teacher: and they that excel other brethren in discretion gravitie &c. though they have not meet gifts for pastors or teachers, are (being caled thereunto) Elders or governours, to assist the other in guiding the vvayes of the church. And needful are they unto the same, for one man may wel teach an hundred, but two men will scarce govern half so many in peace and order: so great a difference there is, betveen the knowledge of the truth, and the due vvalking and practise of the same.

Whereas therfore M. S. gives al the Elders, the word of wisdom, and so the pastors office; meaning strictly and properly: he contrarieth the Apostle vwho sayth, *† there are diuersities of gifts; and to one is given the word of wisdom, and to another the word of knowledge; and agayn speaking of office, he mentioneth \* distinctly teaching, & exhorting, & ruling, not in one person but in sundry.* Although sometime speaking of the Eldership in general, he ascribeth the same vvork in general thereto, as in Tit. 1. Act. 20. and other like places. Of the ordination Act. 14. vve spake before.

† 1 Cor. 12.  
4.8.  
\* Rom. 12.  
9.8.

Now after al these reasons, M. Sm. thus concludeth. *Hence this confectore (sayth he) ariseth: that the Eldership consisting of three sorts of Elders, is the invention of man, having both an antichristian ministerie and government in it. And therfore when the popish prelacie was suppressed, and the reformed presbyterie substituted, one antichrist was put down, and another was set up in his place. &c. vvith other like contumelies.*

But the falshood and vanitie of his reasons having been manifested, al these reproches do turn into his ovvn bosome, and in him is fulfilled

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fulfilled the word of the Prophet, \* whiles like the raging sea, he thus casteth up mire and dirt. For God having given to his church  
 “diversities of giftes, diversities of administrations (or offices,) and diversities of  
 operations, some for to † teach, some to exhort, some for to rule; and  
 having evidently distinguished between “Teachers, and Governours;  
 between those Elders that \* rule wel, and those that labour in the word  
 & doctrine: it must needs be the spirit of Antichrist and of Satan, that  
 thus despiseth Christs holy ordinances, which this adversarie  
 himself sometime acknowledged and walked in; and now hath for-  
 saken, without ground of truth. But he hath more yet to say,  
 in answering the objections for 3. sorts of Elders: which he thus \* layeth  
 down.

\* 1 Cor. 12.

4. 5. 6.

† Rom. 12. 6

7. 8.

“ 1 Cor. 12.

28.

\* 1 Tim. 5.

17.

\* pag. 24.

### The first objection.

1 Tim. 5. 17. In this place the Apostle maketh two sorts of Elders, 1. those  
 that rule onely, 2. and those that teach and rule. And Ephe. 4. 11. he  
 maketh 2. kindes of those that teach, Pastors and Doctors. There-  
 fore there are 3. kindes of Elders formally differing each from other.

### Mr Smythes answer.

The Apostle to Timothee teacheth that Elders are to be honoured for 2.  
 workes, wel ruling and laborious or painful teaching: and the place dooth not  
 import a distribution of Officers, but a commendation of severall workes of one  
 office: and the speciality consisteth not in the workes of ruling & teaching which  
 are common to all Elders; but in the qualitie of the workes, viz. wel ruling, and  
 painful teaching, as if th' Apostle should say. Elders are to be had in double ho-  
 nour for wise government, but much more are they to be honoured for their la-  
 borious and painful teaching.

### Replie.

If emptie words mought cary away matters, it were woe with the  
 truth of religion, for ech spirit of error would bear it down. A doctrin  
 most playn, set forth in evident words; is here turned aside, with a  
 deceitful glosse, contrary to the tenour of the text.

Two severall workes he acknowledgeth ruling and teaching: yet two  
 severall men for these workes he wil not admit of. But had he learned

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the



† 2 Cor. 2. 16. the Apostles word, † who is sufficient for these things? he mought have seen a reason of the counsell of God, in adding helps to the teachers of the word. For if the Apostles those excellent master-builders, had need of supply, for want of sufficiencie; how much more need have wee weaklings? It is Gods usual administration in his church, for several works to appoint several persons: so to Moses he committed \*the government political, to " Aaron the ecclesiastical. To Moses he adjoyned † 70. ancients of Israel; besides the \* ordinarie inferiour governours: to Aaron he " gave for a gift the whole tribe of Levi. The Levites had also their special distributions, † some helping the Priests in sacrificing &c. some tending to song and musick, some warding the Tabernacle, some looking to the treasures: al joyntly the Ministers and teachers of the church. Deut. 10, 8. & 33. 10.

\* 1 Cor. 12. 6. Christ also providing for the good of his church, as he hath \* *diversities of operations* or effects to work in the same, so hath he given " *diversities of gifts*, and these to † diverse persons, and also with \* *diversities of ministeries* or offices, " some to teach, some to exhort, some to distribute, some to rule; that that gift which is dimm in one man, may shine clear in an other, and the church have the use and benefit of al. Now comes M. Sm. and he not being able to deny the diversities of works and operations required in the church: yet dareth deny the diversities of offices, and wil have one man in one limited office of the Pastor, to do al that pertaineth to exhorting, teaching, and governing of the church: though the scriptures doe so plainly distinguish. And if men excelling in the gift of exhortation, be chosen to attend unto that ministration or office of exhorting; and others excelling in the gift of teaching, others in governing, be chosen to execute their gifts in the teachers and governours offices; this he exclaimeth to be Antichristian: for one office he thinks must doe al.

To this end wresteth he these words of Paul \* *The Elders that rule wel, are worthy double honour: specially they that labour in the word & doctrine.* The specialtie sayth M. S. consisteth not in the works of ruling & teaching, but in the qualitie of the works, viz, *wel ruling & superiour teaching*

\* 1 Tim. 5. 17.

teaching. I deny this violent construction : and affirm the *Specialty* here added of Paul, to respect a special distinct person in and for his work : as may thus be manifested. The Apostle treateth of *honour*, and unto whom it belongeth. \* *Honour widowers* (sayth he) \* 2 Tim. 3. 9  
*which are widowers in deed. Give double honour to the Elders that rule* \* ver. 17.  
*wel: speciallie to them that labour in the word.* As *honour & double honour*, respecteth several persons in their several estates and imployments; so *double honour* and *special double honour*, respecteth several persons in and for their several works and imployments; some *ruling wel*, other-  
*some labouring in the word.* Thus the scripture is plain. But M. S. will have the *specialtie* to consist in the *qualitie* of the work, viz, *wel ruling* and *painful teaching*. As if Paul would have double honour given to them that *rule and teach*, but *specially* if they *rule wel & teach painfully*. But thus he neither speaketh nor meaneth. For *al rule* is either *wel* or *yll* : but *ill rule* deserves no honour, therefore it were unmeet to appoint *double honour* in this respect, where \* *open rebuke* rather is due, and where losse and dammage followeth, because the work must burn. 1 Cor. 3. 14. 15. But take it as the Apostle speaks and intends, *widowers indeed* are to have honour: the *wel ruling Elders* are to have *double honour*, thus it is meet, and the meaning evident. Now the *specialtie* cometh after *wel ruling*, and respecteth an other work, *labouring in the word*: where the former word *wel* is again to be understood. For false teachers laboured in the word, to seduce and deceiv: such were to have no *special double honour*, but their  
*"mouths stopped, and to be turned away from, though they creep* \* Tit. 1. 11.  
*into howses, though they use fair speech and flattering, though* † 2 Tim. 3.  
*they take such pains, as they "compassse sea and land to make one* 5. 6.  
*of their profession.* \* Ro. 16. 18  
 \* Mat. 23. 18.

Again, the word *labouring* makes not the *specialtie*: as M. Smyth interpreteth it, *painful teaching*; for *labour* is a common dutie lying upon al church officers, whose office is not in idlenes. None can rule wel but with labour: none can teach well but with labour: and therefore P A V L useth this word of all the officers, 1 Cor. 16. 16. So the *Specialty* here is not for labour simply, but for *labour in the word & doctrine*,  
 N 2 which



which some Elders did; differing from labour in government, which othersome did, as is evident both by this & other scriptures, as 1 Cor. 12. 28. *thirdly teachers; after that governours:* and Rom. 12. 7. 8. *he that teacheth on teaching: he that ruleth with diligence.*

Thus several men were imployed in these several labours or works, and in respect of the persons imployed, is the word *specially* added, and purposely put between rulers & teachers, as if the Apostle should say, they that labour in ruling are worthy of double honor, specially they that labour in teaching. And that this is Pauls mind his plain words shew, when he sayth, *they that rule, and they that labour:* where this word, *they*, leadeth to diverse persons; as in other scriptures, \* they that have doon good, and they that have doon evil; "they that weep and they that rejoyce; and innumerable such speeches. Agayn the word *specially* being put between *them that rule*, and *them that labour*, confirmeth this yet more: for it increaseth the distinction: as when Paul in the same Epistle sayth, God is † the saviour of al men, *specially of the faithful:* the word *specially* distinguisheth *the faithful* from other common men of the world, who have not sayth in God, and yet are saved or preserved by him, that is the preserver of al his creatures, and saveth \* man and beast. So to Titus he sayth, "there are many deceivers of minds, *specially they of the circumcision;* where the word *specially* distinguisheth those of the circumcision from other deceivers; and meaneth not the same, but different persons. And if here we take it not so for several persons (where *wel ruling* is first set down, and *specially* comes after, for such as *labour in the word and doctrine:*) we overthrow the force and grace of Pauls gradation, or stepping to his specialty. And if he had meant as M. S. takes it, for the *qualitie of the works*, doon by the same persons: it should be as elsewhere Paul writeth, *they that labour much* or *labour* \* more then the rest: but he speaks not so here.

† Rom. 16.  
6. 12.

\* 1 Cor. 15.  
10.

M. S. expounding the place of the same persons to be honoured *for wise government, but much more for their painful teaching:* confirmeth not his doctrine by any circumstances of this scripture, but citeth others saying,

### Answer.

*That this is so see Tit. 1. 9. and 1 Thes. 5. 2. 1 3. with 1 Tim. 3. 1. 4.*

*In Timothee*

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In Timothee the Apostle sayth every Bishop must be *didacticos*, and *proistamenos*: and therefore that some Elders are onely *didacticoi*, and not *proistamenoi*, is contrarie to the Apostles intent. Further in Titus, the Apostle expoundeth *didacticos* to be able to exhort with wholsom doctrine, and to convince the gainsayers: how then shal some of the Elders be rulers onely?

### Replie.

That al Bishops must be *didacticoi*, that is, apt and ready for to teach, reprove &c. I grant: yet that they must therfore hav al one office Ideneity. For Apost. prophets, Evangelists, &c. were al *didacticoi*, yet differed in office. But how then shal some of the Elders be rulers onely? I answer, even Ruling Elders are to be *didacticoi*, and yet have the office of ruling onely. For every one set over others to teach or inform them in faith or māners, must have aptnes to teach the things pertheyning to their office, and convince the contrarie: or els they are unfit for the place.

But have they not then the teachers office? No, for this aptnes to teach is common to al offices of goverment, but in several sorts, according to every mans function. For example, an Apostle must be apt to teach as an Apostle: and though a man have aptnes to teach as a pastor, yet hath he not therefore aptnes as an Apostle. For the office is greater, and requireth greater gifts. So a ruling Elder must be apt to teach as a ruler: yet hath he not therfore aptnes to teach as a pastor, in whom greater skil is required.

Let us see this in Israel. Aptnes to teach was to be in al the Governours: in the whole tribe of Levi generally, Deut. 33. 10. in the preists of Levi more specially, Mal. 2. 7. Deut. 24. 8. in the judges of Israel also according to their office, Deut. 1. 13, 16. with Exod. 18. 15, 16, 21, 22. For this cause God gave the 70. Elders, the spirit of prophesie, Num. 11. 17. 25. And in the reformation by K. Iehoshaphat, we find not onely preists and Levites, but other Princes of the king, sent for to teach the people, 2 Chr. 17. 7, 8. 9. These al were *didacticoi*, apt to teach, but in several respects, and measures, and in several offices.

Otherweise if one wil understand aptnes to teach, strictly as in the pastors office: then are Pauls words to be taken figuratively † the † *Synechdo-* whol for a part, or general for a particular: as a Bishop, that is a *che.* teaching



teaching Bishop, must be *didacticos*. And thus the scripture sometime speaketh; as Deut. 33. 8. 10. of the whol tribe of Levi, it is sayd they shal teach; they shall put incense &c. when as, though al were to teach, yet all were not to burn incense but the \*Preists onely; Also in Deut. 10. 8. of the Tribe of Levi in general, it is sayd, God separated them, to bear the ark, to stand before the Lord to minister unto him, and to blesse in his name. Yet were there special things about † blessing, bearing the ark, and other ministrations, which belonged to the Preists of the Levites in particular. Even so Paul writing to Timothy and Titus, of the Eldership in general, may note some things, which more specially pertain to some onely in particular.

Touching the word *Proistamenos*; *Provost* or *Ruler*; although I wil not deny but every Elder may be so called in a large sense: yet specially it is the title of Ruling Elders onely. And it is an oversight in M. Smyth to write that th'Apostle sayth, Every Bishop must be *proistamenos*: for that word hath relation to the † ruling of his owne house, which every Bishop must be able wel to do; but in relation to the Church, the governing elders onely \* are called *proistamenois*; and it is their "peculiar title, even as Pastors and Teachers are peculiar titles to others, and the name BISHOP and E L D E R, † common to them all.

In the last place M. Sm. repeateth his former reason from Ephes. 4. how the Apostle sayth not *some Pastors*, *some Teachers*, but *Pastors & Teachers copulatively*. But that is before answered, and the playne meaning of Paul manifested, to be, *some Pastors* and *some Teachers*, as the ancient Syriack speaketh, and other reasons from that and the like scriptures do confirm,

### The 2, obiection.

1 Cor. 12. 5. 8. 28. The Apostle sayth, there are diversities of ministeries namely one that hath the word of wisdom, another that hath the word of

\* Luk. 1. 9.

Nu. 16. 40

† Nu. 6. 23

\* Deut. 31.

9.

† 1 Tim. 3.

4.

\* 1 Tim. 5.

17.

\* Rom. 12.

8.

† Philip. 1. 1

Act. 20.

of knowledge, another that hath government; vers. 28. Therefore the Eldership consisteth of three sort of Elders. &c.

### Mr Snrythes answer.

First it is granted that there are diversities of ministeries, as Ephe. 4. 11. 1 Tim. 3. 1. 8. Phil. 1. 1. namely Apostles, Prophets, Evangelists, Pastors, Deacons. Yet it followeth not hereupon, that elders are of divers sorts, as is pleaded. see vers. 28.

Agayn the word diaconia, signifyeth sometime any spiritual work proceeding from any member or officer of the Church, as 2 Cor. 8. 4. almes is called diaconia, 1 Pet. 4. 10. diaconem signifieth any work that proceedeth from any gift. So it may signify here: and all the works that follow almost: may be referred thither. Onely there are certaine emergemata mentioned in vers. 10.

### Replie.

I perceive though the light shineth in darknes, yet\*the darknes comprehendeth it not: especially when men doe "wink with their eyes, least they should see. The sun shineth not clearer at noon, then the truth shineth out of this scripture, with M. S. seeks to darken with a clowd of deceit. The Apostle teacheth, first that\*one and the same spirit of God, bestoweth on the Church diversities of gifts; to † one the word of wisdom, to another the word of knowledge, &c. Secondly, that "one and the same Lord, (Iesus of Christ) giveth to his Church, diversities of ministeries or offices, that so the divers gifts may be ministred to the people, \*doctrine by the teacher; exhortation by the exhorter or pastor; government by the ruler &c. Thirdly that one and the same God (the † father of whom are all things) "worketh or effecteth diversities of effects or operations in the Church, by those divers gifts, and divers ministeries. For example; as Christ is given for of Prophet \* Preist and † King of the Church; a Prophet to work upon the knowledge of men, that they may discern syn and righteoulnes: a Preist to work upon the will and affections, killing them as saerifices, "that a new and reasonable creature may be given up to G O D; a king

\*Ioh. 1. 9.

"Mat. 13.

15.

\*1 Cor. 12.

4.

† vers. 8.

"vers. 5.

of 1 Cor. 8. 6

\*Rom. 12. 7

8.

† 1 Cor. 8. 6

"1 Cor. 12.

6.

of Act. 3.

22.

\*Heb. 9. 12

† Rev. 19.

16.

"Rō. 12. 1.

2.



† 1 Cor. 15.  
25.

asking, that the things taught by prophesie, and applied by preisthood, may be orderly practised in life, preserved from † all adverse power, and in the end perfected: even so in his Church (besides extraordinarie miraculous Ministeries of Apostles, Prophets, Evangelists, Tongues, giftes of healing and the like, which were but for a time,) he hath set ordinarie permanent Ministeries to the worlds

† Eph. 4. 11 end; of † teachers that by the “word of knowledge should teach & “1 Cor. 12. inform the minds of men; of † Pastors, that by the\* word of wisdom should exhort and apply the truth vnto the conscience and hart of men; and of † Governours, that by “diligent rule, should † Eph. 4. 11 look unto the practise and walking of men, & conserue the church \*1 Cor. 12. in order and peace. Thus God effecteth diuers effects by the diuers Ministeries in his Church, as the Apostle teacheth.

8. Now though in the enumeration of the Ministeries, Teachers & † 1 Cor. 12. Governours \* are evidently distinguished, as *thirdly teachers, after that, governours;* and elsewhere as plainly distinct in their administrations, as † the Elders that rule well, & they that labour in the word and doctrine: and againe, \* he that teacheth on teaching: he that ruleth, with diligence: yet Mr Sm. would darken all this light, with this dim answer, *it folowes not hereupon that elders are of diuers sorts: see verse 28.* † 1 Tim. 5. as if he should say, though th’Apostle plainly speaks it, yet do not you beleeeve him.

17. \* Rom. 12. So though Paul expresseth the office of Teachers, 1 Cor. 12. 28. which M.S. wil hav to be the *excepsis* that is the expositiō of the word

† Eph. 4. 11. and so must needs be the proper and plaine name of the office: yet in his book where he pleads for the abomination of Anabaptisme, he thus proclaimeth, among other challenges, \* *Loe. we protest against them, to have a false Ministerie of Doctors or Teachers:* as if he would have the world to take notice, that he meaneth to warr against heaven.

\* Charact.  
of the beast.  
in the epist.

With like grace striveth he against the word *Diaconia*, *Ministerie*, (which the Apostle useth, 1 Cor. 12. 5.) saying *that it signifyeth sometime any spirituall work &c. and, so it may signifie here.* But if such shifting & winding may be admitted, we shal have no truth so plain, but may be oppugned; yea Iudaisme and Atheisme may be mainteyned.

ned. For we allege against Iewes to prove the death of Christ how the Angel prophesied *Messiah shalbe slayn* Dan. 9. 26. I sayth the Iew, but *Messiah* sometime signifieth any one that is anoynted; Preist or King; & so may it here be meant of any anointed governor, & not of him that is properly the Messiah. Tel an Atheist that "God made heaven and earth; and he may answer that *Elohim* God is sometime vsed to signify Angels, Psal. 8. 5. with Heb. 2. 7. sometime to signify Magistrates, Psal. 82. 1. 6. and therefore he beleevs not any such God properly, as we professe. Thus every truth, upon a diverse use of the word, may be turnd away. "Gen. 1. 1.

But sheweth Mr. Sm. any reason, why *diaconia* should so signifie here? none at all: but sayth, *so it may be*, and telleth of *certain emergemata mentioned vers. 10.* which is as much to the edifying of the reader, as if he had told him there are certain giants † of the sons of Anak, with whom it is not safe to meddle. † Num. 13. 29.

He should not thus trouble the reader with clouds; the truth is cleare and playn. For *diaconia* is the most proper fit word that the Apostle could possibly use; it being the ordinarie word used for ministerie of every kind; as the *ministerie* or *office* of the Apostleship, Rom. 11. 13. 1 Tim. 1. 12, the *ministerie* of the Evangelists, 2 Tim. 4. 5. the *ministerie* of Pastors or Teachers, Col. 4. 17. the *Ministerie* of Rulers, and *ministerie* of Deacons, Rom. 12. 7. 8. Act. 6. 1 Tim. 3. 12. 13. So *Diaconos* is everie minister, and *Diaconia* everie *ministerie* or *administration* of what sort soever. Now Paul here spake † before of divers gifts to be administred; and \* after of divers *effects* or *operations* of the gifts being administred; & between "booth mentioneth *diversities* (*diaconisoon*) of *ministeries* or *offices* wherby those gifts should be administred and manifested in the Church, that they might be effectual: which what can they be, but the offices or ministeries committed to men and executed by them for this end? Even as immediately foloweth \* *the manifestation of the spirit is given to every man to profit withall.* And after by a similitude of † the body, and members, applied " to the Church and officers, he confirmeth the same. But though the wisdom of God \* powreth out her mind unto us, and maketh us to understand her words: yet some men † wil none of her counsel, they dispise all her correction. † 1 Cor. 12. 4.  
\* vers. 6.  
" vers. 5.  
\* vers. 7.  
† vers. 12.  
c.c.  
" vers. 27.  
28.  
\* Prov. 1. 23.



## The 3 Objection.

The Apostle Rom. 12. 6. 8. maketh an opposition between prophesie and an office and maketh five kinds of officers, Pastors, Teachers, Rulers, Deacons, Widowes.

## M.S. Answer.

That is denyed to be the true resolution of the place &c. for although there be five several actions repeted, yet doth it not follow that there are five several officers to perform those actions: for one person may perform them al, and yet be no officer, viz. teach, exhort, rule, distribute, shew mercy. 1 Cor. 14. 3. 26. 31. Rom. 12, 13. 1 Cor. 5. 5.

## Replie.

<sup>“Iob. 40.</sup> Behemoth is so big that he “trusteth to draw up Iarden into his  
<sup>10. 18.</sup> mouth; but no beast ( I trow ) weeneth that he can drink up all  
<sup>† Num, 16.</sup> the waters of the sea. Korah thought so wel of his † holynes and  
<sup>1. 3. 10.</sup> abilitie, that though he were but an ordinarie Levite, he could doe  
the Preists office also: but I never heard of man til now, that could  
perform al the actions that are to be doon in a church. The Apostles  
<sup>\* Act. 6. 2</sup> could not \* tend to two offices therein at once, but got others to  
<sup>3. 4.</sup> doe one; & notwithstanding complayned of their inabilityie in that,  
<sup>\* 2 Cor. 2.</sup> saying “who is sufficient for these things? And may one person now per-  
<sup>16.</sup> form al actions? needs must the works become much more easie;  
or the person that dooth them, much more mightie, then any that  
lived in the Apostles time. How ever it may be in distresse and ex-  
tremitie, that one man may do som things one after another, about  
al these actions, yet perform them he cannot. And who but one strik-  
<sup>† Deut. 28.</sup> en † with madnes and blindnes and astorying of hart, ( as Moles did pro-  
<sup>28. 29.</sup> phesie) to grope at noon day, as the blind gropeth in darknes, could read this  
scripture Rom. 12. and the other places cited, & gather such a doc-  
trine from them? The Apostles purpose in Rom. 12. is to perswade  
unto vertue, among vertues specially to \* sobrietie or modestie, which  
bewtifieth al good actions. Hereunto he perswadeth by this, that e-  
very man hath but his part and mesure from God, & one hath not  
al. This he confirmeth by the similitude of the “body, whose mem-  
bers have not al one office or action, but many: † so is it with the church;  
<sup>† ver. 5.</sup> for God hath given \* divers gifts unto the many members or per-  
<sup>\* ver. 6.</sup> sons of the same; some have simplie the gift of prophesie, which they  
ma

may use to the edifying of the church, some have an <sup>†</sup>office or *ministry* also whereunto they are appointed and must attend. Some <sup>†</sup>*ver. 7.* are *Teachers*, \* some *Exhorters*, some *Distributers*, some *Rulers*, some *showers of mercy*. \**ver. 8.* Every one of these must look to the administration and dispensation of his gift, in sobriety, according to the measure and vocation that he hath from God, for the good of the whole body of the church.

The like doctrine is taught again, 1 Cor. 12. 4. 5. 8--12. &c. Now let him that readeth consider, whether M. Sm, doctrine that *one person may perform all these*, be not as directly opposite to the Apostles meaning and scope, as darknes to light? But he hath yet more to answer.

#### Answer.

Again the distributive particle *Eite* fowre times repeted, in prophesie, *diaconia*, *exhorting*, and *teaching*, importeth thus much: that the Apostles intention is not to subordinate teaching and exhorting to *diaconia*, but to oppose each of these 4. particulars to other, as thus: *Prophesie* is the manifestation of a gift, 1 Cor. 14. 3. *Diaconia* is the office, & there are divers kinds thereof 1 Cor. 12. 5. *Teaching* is one action or work of the prophets or officers 1 Cor. 14. 26. *Exhorting* is another action or work of them. 1 Cor. 14. 3. Hence it followeth that teaching & exhorting are aswell subordinate to prophesie as to *diaconia*.

#### Replie.

*Thorns and snares* (sayth "Solomon) *are in the way of the froward*: that "Pro. 22. 3 find we here. For to trouble and intangle the simple reader, all shifts are sought out, least truth should prevaile. First the objection was of M. Smyths own contriveing, as he liked best to answer: otherwise he could not (I suppose) be ignorant, that most learned men of these times, (so far as I have seen) though they detest his error, do grant his conclusion. But he concludes not the question, namely that 1. Teaching, 2. Exhorting, 3. distributing, 4. ruling, 5. shewing mercy, are all to be performed in the church by one person: or that Paul intends any such thing here. I have before shewed the contrarie.

But I wil labour to break his snare, that the simple fall not therein. *diaconia* he rightly interpreteth *Office*, and sayth, *there are diverse kinds thereof*: citing 1 Cor. 12. 5. Let this be compared



compared with his answer before to the second objection: where he pleaded that *diaconia* in 1 Cor. 12. 5. mought signifie a work. There he set himself to cavil against the truth, here unawares he granteth it. Wel, seing *diaconia* here is an office; and there be offices divers: let us proceed. *Teaching* (sayth he) is one work of the prophets or Officers; *exhorting* is an other work of them. Of them, I grant; for they are divers: but is it of him, that is of one and the same officer? is ther any word or title that intinuateth this? none at al, but the contrarie: for as the Apostle mentioneth divers works, *teaching exhorting &c.* so mentioneth he divers persons, *the teacher, the exhorter, the distributor, the ruler.* Neyther doth he say, let him that teacheth, teach, & exhort, & distribute, and rule, as if one man should do al: but, let him that teacheth teach, let him that exhorteth exhort. As if he should speak of the members of the body (which similitude he used) let that which seeth, see circumspectiv: let that which heareth, hear attentively; let that which speaketh, speak warily &c. Would any reasonable man think, that one member must doe all these actions, that the eye because it seeth, it also must hear, and speak: and not understand this of the three severall members; the eye, ear, and tongue? Even so unreasonable is the collection, that Paul should mean one person to do those severall actions.

But M.S. striving about the *particle eite*, which signifieth *whither & or*, & applying it to the 4. particulars; maketh the two last to be *teaching & exhorting*: wherein he useth deceit for advantage. For he putteth the action for the actor that doth it. The Apostle sayth, *or he that teacheth, or he that exhorteth*, so noting two persons: M.Sm. sayth *or teaching, or exhorting*, so noting two actions. Thus he intending to have many actions doon by one person, wresteth the scripture, and maketh it speak after his own fanfie.

This being observed, his pleading about *Eite* wil be little worth, for the Apostle by it, disjoyneth things thus. \* *Gifts ye have divers*, which gifts ye use and manifest, either by prophesie (which "any private person in the church may doe, even as al other like gifts, of tongues, interpretations, Psalmes and the like: ) or by *ministerie* that is by office and charge layd upon you, which as it\* is divers, so every one must "attend unto, and look that he † fulfil the same

Thus

\* Ro. 12. 6.

" 1 Cor. 14.

1. 31.

† ver. 26.

\* 1 Cor. 12.

5.

" Act. 6. 3.

4.

† Col. 4. 17.

Thus is here a full and perfect distribution of all the gifts that are in the church, by the two general sorts of persons, or subjects that have them: 1. private brethren, or 2. public officers.

This first division being perfect: that which followeth is an under division, or an other division, not of the gifts, but of the persons that have the gifts: which are five, 1. Teachers, 2. Exhorters, 3. Distributers, 4. Rulers, 5. Shewers of mercie. The two first whereof have the signe of disjunction *or* before the, in the other it is to be understood: for such defect is common. Now all these persons are to be referred, eyther to the former 1. *prophecie*, or 2. *ministerie*, that is office: or both. But seeing no scripture, that I know of, speaketh of *distribution*, or *Ruling*, or *Showing mercie*, under the name of *prophecie*: therefore I refer them to the latter word *Office* or *Ministerie*, to which they all agree. *Teaching* and *exhorting* I grant are doon in † *prophecie*, by private brethren: but that they are more specially doon in \* *ministerie* by public officers, none I think will deny. And that here Paul refers them to *ministerie*, seemeth to me most evident: for *prophecie* was limited by him, “according to the proportion of *sayth*: so that if any brother in prophesying, kept unto the proportion of *sayth* he did y enough: but an officer must not onely do this, but must also attend vnto the continual doing of it, † in *season*, out of *season*, \* *privatly*, *publicly*, and therefore must “give himself hereunto; whereas a private brother followeth other vocation, and speaketh but † when he seeth occasion. For this cause, Paul sayth here, \* an office should be in the office, or *ministerie* in the *ministration*: meaning that it should be waited upon, and executed in sobrietie. And then coming to the *Teacher* and *Exhorter*, he useth like speech, in *doctrine* & in *exhortation*, meaning that they should give themselves to these works, and execute them with modestie. So the officers, rather then the private brethren (upon whom no such burden is layd) seem here to be intended by *teacher* & *exhorter*, and so consequently diverse officers, as there be diverse actions for them to perform, and have diverse gifts of God for the same end.

But M. S. continueth his answer thus.

† 1 Cor. 14. 3

\* 1 Tim. 5.

17.

“ Rō. 12. 6.

† 2 Tim. 4. 2

\* Act. 20.

20.

“ 1 Tim. 4.

15, 16.

† 1 Cor. 14.

30.

\* Rom. 12. 7



Answer.

Further if *Diaconia* be the genus to these 5. species following, then I say that *Diaconia* signifieth not an office, but a work: and of works there are those 5. kinds. That *diaconia* doth sometime signify a work is plaine. 2 Cor. 8. 4. 1 Pet. 4. 10. Lastly, the Apostle that knew how to speak would never have made teaching and exhortation members distributive with prophesie and *diaconia*, if he had intended to make them species subordinate to *diaconia*: therefore questionlesse that is not his intention.

Replie.

Rather then he wil yeeld to the truth, he seeks every corner of error: and now the diverse use of the word *diaconia* must agayne be urged, against the proper meaning of the same, against the evident light of this scripture, & against the mans own former interpretation. And sure he is used to rough wayes and words, that sayth it is playne, *diaconia* signifies a work: the scriptures that he quoteth shew it not. The word signifieth *ministerie* or office, and *ministration* or service doon unto any other: but work is an unproper interpretation. Let linguists judge. Nay let M. S. himself judge, if he wilbe tried by himself; for in his book against M. Bernard (written after this) he hath this proposition; †The true ministerie hath a true office, in execution wherof it is exercised; Rom. 12. 7. 1. Cor. 12. 5. 28 Eph. 4. 11. I would gladly know how M. Sm. wil prove his asser-tion from these scriptures, if *diaconia* do not signify an office in this place. But it is Gods special judgement against hæretiks, that they should be \**autocatacrisui*, condemned of themselves. Yet were it translated work, what would it help him? Of works there are 5. kinds sayth he. Who denyes it? but are there not also as many kind of workers? let this be disproved; otherwise to strive for the former, is to fight with his shadow.

†Parallel.  
pag. 93.\*Titus 3.  
11.

The Apostle (we doubt not) knew wel how to speak; and therefore spake not as M. S. feighneth, of teaching & exhortation as distributive members; but of the teacher and exhorter. And all men know that an office and officer have fit reference each to other; so ministerie being mentioned in generall, the several ministers ar fitly next named. But of this point I spake before.

## The 4. objection

The Apostle by the commandement of Christ; writeth to the Angels of the 7. Churches of Asia Rev. 1. & 2. & 3. That is to the Pastors which ar  
but

but one in every particular Church. For so the wordes are, to the Angel of the Church, &c.

Mr Smythes answer.

First it can never be proved by scriptures, that there was but one Pastor in a Church, it is playn, Act. 20. 28. that ther were many in the Church of Ephesus, (that was one of those 7. Churches) that did perform the work of the Pastor, which is *poimainein* to feed; even all the elders vers. 17. With vers. 28. And therefore ther were many Pastors in that Church in Pauls time. Againe, al churches had officers of one sort, & one kind of Presbyterie; &c.

Replie.

This is the last objection which M. Sm. maketh and answereth. Other reasons many there are, more pregnant: this alone without conference with other scriptures, I know will not prove many sorts of officers But it may serve to confirm the point thus: seing in Ephesus the were \* many Elders; & Christ here directeth his Epistle to the † Angel or Messenger of that Church; this seemeth to be one that had the principal charge of the whol, that is the Pastor. But it can not be proved (sayth M.S.) that there was but one Pastor in a church. Neyther can it be proved (say I) that there were many. Yes sayth he, al the Elders in Ephesus were \* *poimainein* to feed, or doe the Pastors work therefore there were many Pastors. I answer, it followeth not; for the reaso deceiveth by æquivocatio or double meaning of the word: Pastor, generally taken is any governour; particularly and strictly (wherof now we speak) it is the " Exhorter, or he that hath \* the word of wisdom. In the general meaning Christ is † the Pastor, the Apostles " Pastors, \* all the Elders of a particular Church ar Pastors. Wil he conclude hereupon, that an Apostle and a Pastor properly so called, is all one office?

\* Act. 20.  
17.  
† Rev. 2. 1.

\* Act. 20.  
28.

" Rom. 12.  
\* 1 Cor. 12.  
† Joh. 10.  
" Joh. 21. 16  
\* 1 Pet. 5. 2

The Apostle sheweth the contrarie, Ephes. 4. 11. As then an Apostle and a Pastor be diverse officers, though both doe *poimainein*, feed: so Pastors, Teachers, Rulers, may be different officers, though all do *poimainein*, that is feed & rule the flock.

The Pastors in Israel, in the scriptures which he before alleged, Ier. 23. 1. Ezek. 34. 2. had they al one particular office? Farr other-wise. For Priests and Levites were distinct in office, and other Elders distinct from them both, as before I have manifested. yea not onely the



*Psalm 78.  
70. 71. 72.  
1 Chron.  
11. 2.*

the Sacrificers, but the civil governors were Pastors. K. David was a Pastor taken to feed Iaakob and Israel. Accordingly in Act. 20. & 1. Pet. 5. al the Elders may feed, & yet not al be in one & the same, but in distinct office.

### Answer.

*Further, (sayth Mr. Sm.) the Angel of every one of those Churches, dooth not signify one Pastor onely in every Church, but eyther the college of Pastors if they were many, or the company of the most sincere and holy men, that most opposed the corruptions of the Church, or were most holy and zelous in life & doctrine. That an Angel signifieth a company of men, is plaine, Rev. 14. 6. 8. 9. & 18. 4.*

### Replie.

It is not *playn*, but very obscure and figurative, if an *Angel* signifies at any time, a *company of men*; the scriptures alleged shew it not. For though there is no Angel or messenger mentioned, but there is a people also implied, to whom he is a messenger; as there is no Pastor, but implieth a flock; yet is not the Pastor the flock, nor the Angel the people. Special persons are rather noted by the *Angels* in my judgement. To take the *Angel* for a *company of the most sincere and holy men*; is further from the mark: seing some are written to, in whom little zeale or sinceritie can be gathered, Rev. 3. 1. 15. and to passe by the officers, and direct the Letters to private persons, and such especially; is not according to order; encommended by Christ to the Church, 1 Cor. 14. 40.

### Answer.

*Lastly (sayth M. S.) in all likelyhood there were some extraordinary men yet living in the Churches, eyther Prophets or Evangelists, that had extraordinarie gifts, whose zeale and holynes might win them special estimation in the Churches: in regard whereof it might be the holy Ghost intending his Epistles to the whole Church, cheefly directeth them to these Persons so qualified, as men best able to prevail with the Church, and calet them Angels, whether one or more: as Iohn the Baptist is caled an Angel. Mark. 1. 2.*

### Replie

Any thing hath more *likelihood* with Mr. Sm. then that which is most likely to be true. Can this have *all likelihood*, that the

*Evangel.*

*Evangelists or Prophets extraordinarie*, on whose \* foundation Christs Church is builded, should come to that corrupt estate, which some of these Angels were come into? Rev. 3. 1. 15. Hath it *al likelihood* that such as were officers of all the Churches in generall, should be intit-  
 tled Angels of particular Churches? But it seemeth M. Sm. thinketh the name *Angel* must needs import some zealous or godly person: wherein he is mistaken. For the Angels are the stars in the firma-  
 ment of the Church, and of these stars or Angels, many are cast by the Dragons tayl, from heaven to earth, and some have \* the key of the bottomlesse pit; & some Angels hold the wind of Gods spirit from blowing on the earth. So that the *Angels* or *stars* in the book of Revelation, usually signify the ministers of the Churches, whither good or evil. Who rather in likelihood have the title of angels or messengers given unto them, both from the like title given by God himself to the Priests of Israel, Mal. 2. 7. and by the Jewes common phrase, who called him that was cheif ruler in their Synagogues, *Sheliach tsibbur*, that is the Legate or Messenger of the congregation; which name *Sheliach* the Rabbines \* use for *Maleach* an Angel; and the Chaldee paraphrast putteth *Meshammesh* that is, a Minister, in the sted.

Now Christ used to speak familiarly and to the understanding of the people, & so I doubt not but he dooth here. And although it be questionable whither there may be moe pastors then one in a Church; yet see I no likelihood of moe then one here; though many Elders. For the Pastor both by his name & gift & employment, hath special charge of the flock in such things as Christ writeth of to these Churches. And as *Archippus* in the Church at Colosse is in special charged to take heed to his Ministerie to fulfil it, (though it is to be thought there were moe Elders with him, as \* in al other Churches;) so mought *Polycarpus* (the Pastor in Johns time of the Church in Smyrna, as "" writers record;) be \* written to in special, to look to his Ministerie, and so the other Pastors, the Angels, in their severall Churches; that by them Christs mind, mought be signified to the congregations. This course God taketh usually; his messengers the watchmen are to hear the word at his mouth, and

\* *Eph. 2.*  
20.

† *Rev. 1. 20*  
" *Rev. 12. 4*  
\* *Rev. 9. 1.*  
† *Rev. 7. 1.*  
*Song. 4. 16.*

\* *R. D.*  
*Kimchi,*  
*Commēt. in*

*Mal. 2. 7.*  
\* *Hag. 1.*  
13.

† *1 Cor. 12.*  
8.,  
" *Rō. 12. 8.*

† *Colos. 4. 17*  
\* *Act. 14.*  
23.

" *Irenaus*  
*1. 3. c. 3. Eu-*  
*seb. 1. 4. c.*  
15.

\* *Rev. 2. 8.*

give



†*Rev. 1. 1.* give the people warning from him Ezek. 3. 17. Things that concerned the whole Church of Israel, were first spoken from God to Moses, from Moses to the Elders, from them to the people: Exod. 19. 3. 7. and Exod. 12, 1, 3, 21. God doth nothing but he reveleth his secret to his servants the prophets, Amos. 3. 7. So in this Revelation, God †gave it to Christ, Christ to an Angel, (properly so called;) the Angel to Iohn: and Iohn writeth to the Angel of the church, the Minister: that by him it may come to al the Congregation.

\**Char. of the B. Epif.* Thus have we heard the reasons and arguments whereby M. Smyth laboureth to manifest that the *triformed presbyterie* (as he calleth it) *consisting of three kinds of Elders, Pastors, Teachers, Rulers, is none of Gods ordinance, but mans device: and Antichristian.* wherein what weaknes or vanity rather, hath appeared, the judicious reader, may discern; & how litle cause this challenger had, to cry out the second time for an answer, with, \**loe, We protest against them to have a false government of a triformed presbyterie.* But Christ who hath set these for officers in his church, and holdeth al the starrs in his right hand; wil rescue & deliver them from the hand of aliants, “whose mouth talketh vanitie, and their right hand is a right hand of falshood.

“*Pf. 144.*  
11.

### OF THE TREASURIE.

†*Dis. after the preface.* **T**He last point of difference from us Mr. Smyth setteth down thus †*We hold that in contributing to the church treasure, there ought to be both a separation from them that are without, and a sanctification of the whole action by prayer and thanksgiving.* Of these & other points about the Deacons office, he speaketh \*after in his book. Wherein, if he would have his readers think we differ in al, he notably abuseth both them and us. But of the two points mentioned in his article, I will breisly intreat. First, for the *separatiō* frō the without, thus he writeth \**pag. 28* “*There ought to be a separation in almes and contribution to the treasure, as wel as in other parts of our spiritual communion. Act. 4. 32. & 5. 13. 2 Cor. 6. 17. Act. 2. 42. Heb. 13. 16. 2 Cor. 8. 7. they say they that are without, if they give any thing, must lay it a part severally from the treasure, & it must be employed to common use. Mat. 27. 6. 7.*

\**pag. 30.*

How M. S. gathereth his proposition frō those scriptures, & how far he wil stretch them, I cannot tel: the first place (Act. 4. 32.) mentioneth

tioneth cōmunitie of al goods among the saincts: the second place  
 Aēt. 5. 13. sheweth how no other man durst joyn unto thē: the third  
 place 2 Cor. 6. 17. requireth Gods people to come out and separate  
 from unbeleever, and touch no unclean thing. If he match these  
 things thus together, as if the goods of unbeleever ar uncleā, & not  
 to be touched or received of the Saincts, he misleth of Pauls intent:  
 for upon this ground, that *the earth is the Lords, and the plentie of it:* the  
 Apostle proveth it lawful for Christians to partake with unbeleever  
 at their table in \*whatsoever things is set before them: so that meat  
 drink, clothing, or money may be received from them: neither are  
 these or any like outward things, the *unclean things* that he forbids to  
 touch, 2 Cor. 6. 17. Consequently, if we may goe to their table, we  
 may hav them at ours: if in our povertie we may receiv releef of thē:  
 in their povertie, we may and should releev them: wherfore there is  
 that cōmunion in these carnal things permitted: which in spiritual  
 things, as prayer, sacraments &c. is unlawful: & though it be sayd Aēt  
 2. 42. they continued in the Apost. *doctrine, fellowship, breaking of bread,*  
*& prayer:* yet he that shal gather we may have no more communion  
 with an unbeleever in eating & drinking, then in prayer; mistaketh  
 quite. We know that *to the defiled & unbelieving no thing is pure,* "as  
 Paul sayth, *but unto the pure al things are pure:* and if an idol cānot defile  
 Gods creature so, but a Christian may use it, (so it be not with of-  
 fence) neither can the idolater.

† Psa. 24. 1.

\* 1 Cor. 10.  
26. 27.

" Tit. 1. 15.

† 1 Cor. 8. &  
10. 25. &c.

In some outward things, I observe difference between the Jewes  
 state and ours. They went not in to, nor ate with men uncircūcised,  
 Aēt. 10. 28. & 11. 3. we go in to men unbaptised, & eat with them,  
 1 Cor. 10. 27. They did not eat of al meats set before thē by infidels,  
 Dan. 1. 8. we do eat of al that is set before us by such, 1 Cor. 10. 25.  
 26. 27. They admitted not an uncircūcised into the temple Eze. 44  
 9. Aēt. 21. 28, 29. we forbid not any unbaptised to come into our as-  
 semblies. 1 Cor. 14. 23--25, Notwithstanding this I find amōg them,  
 that Solomon asked & received outward things as timber for the  
 temple, \*of Hiram King of Tyre: & king Darius gave " of his owne  
 revenues towards the tēple & worship of God, & it was not refused.  
 In Israel I find not that any admitted into the publik place of the  
 word and prayers, was forbidden there if he would to contribute:  
 neither any such law made by Christ.

\* 2 Chr. 2:  
3. 8." Ezr. 6. 8.  
&c.



Rather the ground layd by the Apostle sheweth the contrarie: if the Gentiles (sayth he) be made partakers of their spiritual things, their due is also to minister unto them in carnal things. Rom. 15. 27. Unbelievers are admitted to the ministerie of the word in Christian assemblies, & so made partakers of our spiritual things; if then & there they will give of their carnal things, upon what ground may we refuse them?

† Heb. 13.  
16.

\* Mat. 6. 4.  
" Gal 6. 10

It is alleged, how 2 Cor. 8. 7. the communion of almose is called a grace, and in Heb. 13. 16. a sacrifice. I acknowledge it thus to be in the saints, whither they give it in publik or private. For when he sayth, *† to do good and to communicate forget not, for with such sacrifices God is wel pleased*; he meaneth it not onely of publik contribution in the church, but of private distribution to any at any time. Paul brought almose and offrings to his nation Act. 24. 17. and himself received such a sacrifice from the Philippians, Philip. 4. 18. And if any one Christian in private had sent him the like, had it not been a sacrifice also? Wherefore the Almose of the Saints are sacrifices, though one give to another \* in secret: yea if a Christian releev " an unbeliever in povertie and distresse, it is a sacrifice and sweet odour to God. If therefore upon this ground we may not receiv it of unbelievers in the publik Church, because it is in the saints a communion of grace and sacrifice: how may we receiv it of such in private?

But (sayth M. Sm.) *they that are without if they give any thing, must lay it apart, severall from the treasure, & it must be imployed to common use. Mat. 27. 6. 7.* This position I wil not absolutely condemn: neyther can I yet grant it, for the proof is insufficient. For whereas the Iewes (Mar. 27) would not put Iudas wages into their treasure, it was not because he was one *without*; for Iudas was a Jew, no stranger unto them: but because it was *the price of blood*, therefore they mought not put it into the treasure. This teacheth us, that goods gotten by violence, extortion, murder, theft or other like evil way: may not be put into the treasure, though the members of the Church do offer them. But this is no more for those *without*, then for those *within*. And for *common use* of al unbelievers gifts; I suppose this example wil not bear it out. For if in the povertie and distresse of Christs church, they which are not of the same, minister releif therewnto, (which if they doe not, it shalbe one reason of their \*condemnation at the day of judgment

\* Mat. 25.  
41-45.

of judgment:) hath not the church libertie to use & enjoy these benefits for themselves, seeing *†the earth is the Lords and the plentie thereof?* *†1 Cor. 10*  
 must they needs bestow it for the behoof of *strangers*, as was Judas hire? I am otherwise minded, for the reasons before rendred. Howbeit concerning these things if any shall better inform us, by the word of God, we shal be willing to receiv it. *26.*

For the latter branch, *that it should be sanctified with blessing or thanksgiving to God*, we do wel approve; upō that general ground of thanks unto God for al his benefits: and as any do give or send more special releef, so more special thanks to be rendred therfore, as we are directed, 2 Cor. 9. 12--15.

Albeit for the manner of performing this thing, as whither a special prayer is to be made before the contributiō, & a special thanksgiving after: or whither in the general prayers of the Church, it is to be sanctified among other the publik actions; there may be some question, and I wil not contend: let every one use herein, the wisdom that God giveth them. Onely I do observ, how M. Sm. himself makes *\*a quere, at what time of the Lords day, and after what manner\** *pag 33.*  
*the treasure is to be collected:* which sheweth in him no certaintie for the form of this busines. & I doubt not but as he, so we al may be to seek, for the most convenient māner & order of doing many things: wherein if any lust to be contentious, I say with the Apostle, *"1 Cor. 14*  
*we have no such custome, neither the churches of God.* *16.*

A FEW





# A FEW OBSERVATI- ONS UPON SOME OF M. SMYTHES

*Censures, in his answer to*

*M. Bernard.*

*"printed  
1609.*

*† Psal. 83.  
13.*

*"Parall.  
pag. 15.*

*\*pag. 3.*

*† Rev. 8. 10  
11*

*"Parall. p.  
14. & 23.*

*† Char. pag.  
48.*

*\*Deut. 32.*

*33.*

*"Parall. p.  
30.*

**M**r Smyth in his late book, caled *Parallels, censures &c.* seeks occasion to censure some things which I had written in answer to *Mr. Bern.* but chiefly insisteth upon the question of ecclesiastical goverment, wherabout he chargeth me with *antichristianisme*. If it were not for others that may stumble at this reproch, I would bear it in silence; minding my adversarie so fickle and unconstant, as he holdeth almost to nothing that himself hath written; and I would rest in Gods work, who as already he hath made this man *† like unto a wheel*, so, if he repent not, in due time will make him *† like stubble before the wind*. For from the faith which he defended in that his book he presently after, in great mesure fel away himself. The *constitutio* of our Church, (in which estate himself then professed to be with us,) he writeth of it thus *"I am bold to pronounce &c. our true constitution to be the most honorable and bewtiful ornament of our Church; more glorious then our true Ministerie, worship, and goverment. Contrary to this, a few dayes after, he setteth out The character of the Beast, wherein (having dissolved & forsaking his former true and glorious constitution,) he exclaimeth against us, (as before \* I haue shewed,) as having a false Church falsly constituted, and therefore no one ordinance of the Lord true among us. Thus † Wormwood fell from heaven.*

Agayn in this answer to Mr. Bernard he acknowledgeth, *"the apostate Church of the 10. tribes in the old Testament to be a Church falsly constituted; and so the Churches of Antichrist in the N. Testament: contrarywise in his Character of the Beast, seeking shifts for his anabaptisme, he sayth † Israels apostasie did not destroy the true constitution of the Church, but Antichrists dooth, &c.* I leave these and other like flowers of contradiction, for others to gather that deal in that controversie. Onely because his answer to *Mr. Bern.* seemeth to be written in defence of our cause, and so may be taken of posteritie: I would have the reader take notice, that the silver there is mixt with drosse and the wine, with the \* gal of aspes. As where Mr. Sm. sayth, that *"to the constitution of the typical Church, (meaning the church of Israel) there was not required true holynes but ceremonial cleannes.* This is a false and

and blasphemous assertiō, injurious to Gods holy majestie, as making him to constitute a Church of hypocrites: & it is evidently overthrowen by the covenants made between God and them; Gen. 17. Exod. 19. 5. 6. 8. Exod. 20. and 21. &c. and 24. 3. 4. 7. 8. Levit. 19. 2. with 1. pet. 1. 15 16. Deut. 5. 1. 2. 3. and 26. 17. 18. 19. and 29. 10. 11. 12. 13. &c.

So when he sayth, the Israelites *\*did worship to repentance, we doo wor-* *\*Parall. p.*  
*ship from repentance: therefore they might and did worship, thereby to reconcile* 30.  
*themselves to God, we being reconciled to God and accepted in Christ, doe pro-*  
*ceed to offer to the Lord the calves of our lips, the best grace we have with*  
*us, first men declare their repentance, and then we receive them into our cōm-*  
*niō to worship with us: with the first men were received into typical cōmuniō,*  
*and then they were trayned up to repentance and faith in Christ &c.* These &  
 the like distinctions Mr. Sm. hath fetched out of his own hart, not  
 from the word of God: for although ther be differences many be-  
 tween them and us, as touching outward rites and services, ended &  
 abolished by Christ, (as the Epistle to the Ebrues sheweth;) yet as  
 touching the substance of their religion, worship, constitution &c.  
 as touching repentance, faith, reconciliation to God &c. ther was  
 no such differences as Mr. Sm. feigneth. They had the law to shew  
 them their syn, and to bring them to Christ: so have we. Mat. 5. 17.  
 Rom. 3 30. 31 and 7. 7. -- 12. 21. &c. Iam. 2. 8. 9. 10. 11. We have  
 the gospel, to shew us our righteousness by Christ, without works  
 of the law: so had they, Heb. 4. 2. Levit. 26 42--45. with Luk. 1.  
 54. 55. 72. 73. Deut. 30. 1. -- 12. 13. 14. with Rom. 10. 5. 6. -- 8.  
 Gen. 15. 6. Psal. 32. 1. 2. with Rom. 4. 6. &c. 1 Cor. 10. 1. 2. 3.  
 4. Hebr. 11. Onely in the manner of administration the Law &  
 gospel, ther be differences manifested.

Also when he *\*sayth*, that the Iewes *moral uncleannes did not* *\*Parall. p.*  
*pollute their ceremonial communion; that their real wickednes did not pollute* 30.  
*their ceremonial or typical C H U R C H, worship and communion;*  
*but lawfully they might have typical communion in typical worship, that*  
*were typically clea, though they were wicked in deed: these assertions, ma-*  
*nifest M. S. to be not onely a typical but a real seducer and deceiver* † Levit. 12.  
 of minds in deed; who would make us beleve that if a man in Isra- 2. 5. & 15.  
 el had but touched his own wife lying † in her child-bed, or put a 19. &c.  
 apart for her disease; if he came to worship in the tabernacle, and  
 had not washed and clenfed himself according to the law, he polluted  
 the



the Church and communion of the Saints: "but though he had committed adulterie with his neighbours wife, and came into the tabernacle in his syn to worship, without repentance; yet he polluted not the Church, but *lawfully mought have communion* in the word, prayer, sacrifices &c. which unclean doctrine is evidently condemned, by these and many other like scriptures. Levit. 4. 2. 3. 13. 14. 22. 23. 27. 28. 35. Levit. 6. 2--7. Num. 15. 22. 23. 24. 27. 29. 30. 31. Levit. 19. 17. Levit. 18. 29. 30. Iosh. 22. 16. 17. 18. 20.

But upon these and like rotten grounds, M. S. hath now sought to build his towr of Anabaptisme, which the breath of the Lord, wil throw down upon his head.

\*Eccles. 10.  
1.

Although therfore the cause which M. S. then had in hand was good, and many good things are in that book; yet the \* dead flies have caused to stink, and putrified the ointment of the apothecarie: as in these so in other points, which the wise must observe. Leaving therefore those things, I come to the matter which he maketh against me, and in his foresayd book of *Parallels*, pag. 67. hath thus inveighed.

\*I sayd; *an*  
*antichrists,*  
*not for ta-*  
*king. &c.*

But *Mr Ainsf. Steppeth up with a new kind of Antichristianisme, never heard of before: and he teacheth us, if we wil beleve him, that Christs ruling power is in the Eldership; and that the Pope and Prelates, ar \*not Antichrists, for taking into their hands the power of the multitude, but the power of Christ.*

\*1 Tim. 4.  
14.  
† Tit. 1. 5.  
1 Cor. 12.  
28. Act. 14.  
23.  
\*1 Tim. 5.  
17.  
\*pag. 68.

Here first Mr S. maketh his owne collection, to be my assertion. I sayd not, neyther would say thus absolutely, *Christs ruling power is in the Eldership*, my words are these (Counterp. pa. 176) *We acknowledge Christ to have ordyned a \* Presbyterie or Eldership, and that in every Church: for to "teach and rule them by his owne word and lawes.*

That which I wrote, I plainly confirmed by scriptures in the margin, which the reader may serch and judge of: neyther hath this adversarie taken them away; or sayd ought against them; or yet set them downe in his book (where he \* printed my words) for his reader to take notice of.

That which I have written, is further confirmed, for the substance of it, by Mr Sm. himself, in the very same book of *Parallels*, the last page but one, where he hath set down this argument.

The

The government of the primitive Apostolik institution, was by a college of Pastors, or presbyterie. The government of the English assemblies, is by an anti-christian Prelate and his officers. Therefore, The government of the English assemblies is not the primitive Apostolik government. The maior is evident; &c. M.S. Argument.

Agayn, in this very passage, where he treateth of popular government, he is driven into such straits, as force him to say: *†We dispute not whither the Elders must rule or not: but we dispute who hav the negative voice, &c.* and a little after: yet we say the Elders are to lead and govern al persons and causes of the Church. Who now wil not wonder, at this mans malice, to charge me with Antichristianisme for my writing: and himself in the same book, to write as he hath doon. †pag. 55.

And were i in deed Antichristianisme, as he sayth, which I have stepped up with: yet he overlasheth with his tongue, in calling it a new kind, & never heard of before; considering what he had heard before of M. Bernard, (if not of others) as the opinion of those that he calet Puritans. But let us turn the edge of his own argument against himself, thus: *The government of the primitive Apostolik institution, was by a college of of pastors or presbyterie.* (This M. S. himself defendeth,) But popular government by the multitude, is not the government by a college of Pastors or presbyterie. Therefore, popular government by the multitude (which yet M. Sm. would also plead for,) is not the government of the primitive Apostolik institution.

Agayn his argument helpeth me thus, *The government of the primitive apostolik institution is not Antichristianisme.* The government which I plead for, in answer to M. Bern. is the government of the primitive Apostolik institution; (for it is the government by the Presbyterie,) Therefore the government which I plead for is not Antichristianisme.

Thus mought M. Sm. have been better advised what he censured in me: if he had duly weighed, what he wrote himself.

In his confutation of my writing, he first would \*have it remembered, that the power of Christ which they speak of, is a ministeriall delegated power, given to man &c. I answer, that I had to deal with M. Bernards book, and knew nothing at all, of \* which had passed between M. S. and him: but finding him to have set down things so badly, as that he mought make his reader believe, \*pag. 67.



leev there was no other difference, between Papist, protestant, puritan, and Brownist, (as he calleth them,) concerning church government; then onely who should administer the same: whither the Pope, or a Prelate, or the presbyterie, or the multitude: I thought it needful in my answer, to shew the reader a furder difference, even in the power and jurisdiction it self, which whosoever do administer, they make themselves Antichrists: seeing the Pope & al Papal prelates, challenge such ruling power, as incrocheth upon Christs own right: besides their usurping of the power of the church.

And where I say that the Pope is *Antichrist*, not for taking into his hands the power of the multitude, but of Christ, to rule and govern the church as head of the same: my meaning was not altogether to free the Pope of Antichristianitie, for taking the power of the multitude, which I acknowledge to be a heighnous syn in him: but for to shew by way of comparison, that the other syn is much greater, to usurp the power of Christ. And thus I write, not onely from the general equitie of the law, which †maketh a syn against God, to be much more then a syn against man: but also from the like speeches in the scriptures. For when Ieremie sayd in the Lords name to Israel, \*† *spake not to your fathers, nor commanded them when I brought them out of the land of Egypt, concerning burnt-offrings and sacrifices: but this thing I commanded them, obey my voyce &c* & when Paul sayd *Christ sent me not to baptise but to preach, &c.* neyther of them denyed simply, the things which God had plainly †spoken, & \*Paul practised; but onely by way of comparison: even so doe I. And yet if I should stand upon fit and proper termes, I would not cal the Pope *Antichrist*, for doing that which the people in Christian libertie should do: but for doing that which Christ onely is to do, who is L. and head of the church. Even as the Apostle Iohn maketh such to be *Antichrists* in his dayes, as denyed Iesus “to be the Christ, or come in the flesh: so al that in these dayes, deney or oppugn Christ, are properly Antichrists: and they that bereave the brethren of their libertie, are tyrans & oppressors of the church. But as things ar some time taken largely, he that synneth against his neighbour, may be sayd to syn against †God & \*Christ. Anabaptists, Arrians, and al other heretiks, ar Antichrists: & so I acknowledge the Pope for robbing the church of her power, may be called Antichrist.

But M. Sm. to help the Pope, if therby he may think to hurt me, pleadeth “that the Pope doth not assume that power which Christ as king

†Mat. 22.  
37--39.

1 Sam. 2. 25

\*Jer. 7. 22.

“1 Cor. 1. 17

†Num. 15.

Lev. 1. &c.

\*1 Cor. 1. 16

2 Joh. 2. 22.

2 Joh. 7.

†Gen. 39. 9

\*1 Cor. 8. 12

“pag. 68.

*hath in his own hands reserved to himself.* This is catholically spokē of him  
 and very favourably on the Popes part: but how truly, let the sequel  
 shew. The The pope assumeth this power, to be Rector of the uni-  
 versal church; director of the Lords universal flock: (*P. Bonifac. 8. Sex-*  
*to. decretal. cap. ubi.*) To be Cephas, that is (by his interpretatiō) (*caput*,  
 the head of the Apostolik church. (*Anaclet. dist. 22. cap. sacrosancta.*) To  
 be *Lex animata in terris*, a living law in earth; whose sentence & judg-  
 ment must stand, as given out of heaven by the mouth of Peter  
 himself. (*Sext. decret. c. Ab arbitris. glosa. P. Agatho. dist. 19. c. sic omnes.*  
 which sentence no man must break nor retract, no mā must dispute  
 or doubt of. (*P. Nicol. 9. q. 3. c. patet. P. Innoc. 2. Art. 17. q. 4. Si quis.*)  
 The Pope assumeth this power, to be set of God over nations and  
 kingdoms, to pluck up, and to root out &c. even to judge the prin-  
 ces of the earth; to be one and the same head with Christ of the vi-  
 sible church: and therefore every earthly creature if he wil be saved,  
 must of necessitie be subject to the Pope. (*Bonifac. 8. Extrav. c. unam*  
*sanctam. De maior. & obed.*) He by Romish religion, is that one † Pas- † *Ioh. 10.*  
 tor, over the one fold: God himself and he his vicar, have but one  
 consistorie. (*Hosti ens. in cap. Quant. de trans. prob.*) under his feet are al  
 things subdued, \*sheep and oxen & beasts of the field, fowls of hea- \* *Psa. 8.*  
 ven, and fishes of the sea, that is to say, (in catholik interpretation)  
 Jewes, heretiks, pagans, Christen men of al sorts, Angels in heaven,  
 and fowles in purgatorie *Antonin. sum. maior. 3. part. dist. 22.* As for  
 emperours and kings, (whom God himself honoureth “ vwith his “ *Psa. 82.*  
 ovvn title of Gods,) they may serv to hold the Popes stirrop, or kisse  
 his foot: for they be more interior to him, then lead is inferiour to  
 gold. *P. Gelasius. Dist. 96. cap. duo.* Wherefore his doctors have kept  
 decorum, in giving him the titles of the highest God; as *Optimus*,  
*Maximus*, most good and most great, & *Supremum in terris numen*,  
 (*Staplet. in princ. fid. doct. pref. ad Greg. 13*) Yea Dom. *Deus noster papa*, our  
 Lord God the Pope, *Can. Extravag. Iohan. 22. c. cum inter. In glosa.* These  
 and many moe like testimonies vvhich might be alleged, vvil tele-  
 very wise hart, whither the pope assumes not the power which Chr.  
 hath reserved to himself: and whither M. S. had not a greater splen  
 against me, then against the Pope: when to contrad: & what I had  
 written, he sets down, \*that properly the Pope is not antichrist, for challeng- \* *Paral. pa.*  
 ing Christs kingly power proper to himself: & in another place also sayth, 68.  
 † The pope is not Antichrist, for that he usurpeth that regal power which is pro- † *p. 41.*  
 per to Christ: but is antichristian for usurping the delegated power. &c.



\*pag. 68.

As for his freindly qualifications, \* that the Pope claimeth to be a ministerial head under Christ, & in that he dooth many actions proper to Christ himself, it is but the misinterpretation of his ministerial headship, not understanding how far it extendeth, &c. these are but colours to hide the filthines of that skarlet whore, who surmounting in arrogancie all the children of pride, yet wil needs be called servant of the servants of God. But I sett downe, not what the Pope and papal Prelates say they be; (for the Divil wil say he is an Angel of light,) nor what they plainly professe to doe: but what they be & do in deed; though yet they professe so much, as any forehead might blush to say, the Pope claims not the power proper to Christ alone.

And what if I would presse Mr Smythes words as much for the Pope on the other hand, namely that he claimeth to be ministerial Bishop under Christ, & in that he dooth many actions propre to the Church, it is but the misinterpretation of his ministerial office, not understanding how farr it extends, &c. and hereupon conclude, that properly the Pope is not Antichrist for challenging the Churches ruling power propre to it self; would not this plea be as good as Mr Smythes? And thus the Pope mought be freed from being Antichrist properly at all; or els Mr. S. pleading is but litle worth.

Agayn, for Papal Bishops among the Protestants, however they utter not such speeches of their power, (being curbed through fear of the civil magistrate :) yet their Lordly jurisdiction, which they challenge and usurp over many parishes and provinces, together with the names of blasphemie upō their foreheads as *Lords-spiritual*, *Archbishops* &c. do prove them roincroch upō Christs kingly power, and usurp the same; though neyther they, nor the Pope, nor Belial himself, wil say so much.

Next for the goverment by Elders which I proved by scriptures; Mr Smyth, neyther answering, nor once mentioning the scriptures quoted, seeketh to blind his reader with a \* *Wee say*, and a general disclayming of myne error, (as he calleth it,) without conviction. And let the reader observe his manner of disputing against me. At the first, he sayd to me, † *This of you deney M. Ans. (which I think you doe not) I say you are therein departed from the faith.* Behold how his own hart checked him, when he began his invective against me; it told

\*pag. 69.

†pag. 67.

told him, that I denied not the truth. But he proceeds; and after he had shewed his own faith, he comes vpon me with an other *ff*, and conceales his owne thought, saying, "*If you hold any other faith, it is not the faith of Christ.*" After drawing to an end, he concludeth against me thus\* *I doe therefore vterly disclaim this your error Mr. Ains. as one part of Antichristianisme in your Church.* First let us see what mine error is, and then how it is convinced. Is it mine error to hold that Christ hath ordeyned *a Presbyterie in everie Church?* why the scriptures which I cited proue it to be truth; and mine adversary hath nothing to say against it, but yeeldeth it himselfe in the last leaf of his book as before I shewed. Or is it mine error to hold, that this Presbyterie is to teach and rule the Church by Christs owne words & lawes? This seemeth in deed to be the scandal, which Mr. Sm. stumbleth at, & would thus spurn away. *The power ministerial of the Elders (sayth he) is rather a leading power, then a ruling power: neyther ar the Elders in al the new Testament (to my knowledg) caled rulers Archontes, but overseers leaders, elders, prohistamenai: wherby the holy ghost would teach, that their power is not to rule but to lead and direct. I doe therefore vterly disclaim this your error &c.* \*pag. 68. \*pag. 69.

I answer that Mr. Sm. dooth sophisticate & dally with the word *Rule*, whiles he maketh it to answer onely to the greek word *Archein*; which signifieth to rule and reign as Princes; Mark. 10. 42. Rom. 15 12. wheras he knoweth or may know that other vvords also are fitly translated *Rule*; as *poimanein*, Rev. 2. 7. and *proistasthai*, Rom. 12 8. and he savv before his eyes, how I alleged for teaching and ruling 1. Tim. 5. 17. vvhich this later vword is used. Which he not knowing, as it seemeth, how to translate better, and yet not vvilling to brook the vword *Rule*, sayth they are not caled *Rulers archontes*, but *prohistamenoi*. He might as vvell have sayd, neyther ar they caled *Overseers* but *Episcopoi*, nor *Leaders*, but *hegoumenoi*, nor *Elders* but *Presbyteroi*; and so have bleared the simple readers eyes, vvith al Greek vvords, to spoil Christs Ministers of their authoritie, and to make men beleeve they stand but for ciphers. If he be so ignorant of the Greek tongue as he pretendeth, that he vvil neither allow *Prohistamenoi* to be translated *Rulers*, (vvhich so many Greek authors vvil allow,) nor give us an other English vword for it, I vvil leav him to his ignorance



ignorance or frowardnes rather, and referr the reader to 1 Tim. 3. 4. 5. 12. where this same Greek word is applied to the ruling or governing of a howse, and of children; which the Apostle after in 1. Tim. 5. 17. and other places, applieth to the ruling of the Church by Elders. So that Mr Sm. may as well teach househoulders, they must not rule their howses or children: as that Elders must not rule the Church, because they be not called *Archontes* princely-rulers, but *prohistanenoi*, rulers standing before or over them.

Again if this reason of Mr S. be good it hath broke the neck of his popular government; for it is this; If Elders be not called *Archontes* (Princes or Princely-rulers;) then are they not to rule the Church of God. But Elders are not called *Archontes*. Therefore &c. Which I return upon himself thus, If the multitude of brethren be not called *Archontes*; then are they not to rule the Church of God: but the multitude of brethren are not called *Archontes*; if they be, let M.S. shew where. yea I might add, that they are not called *Overseers*, nor *Leaders*, nor *Elders*, nor *prohistanenoi*; Therefore neyther are they to rule the Church; and so it is to be without rule or goverment of man at all; which if M. Sm. doe hold, it wil be found that himself deneyes the faith. For however it be true, that onely Christ himself (who is the \* *Archon* or Prince of the kings of the earth,) is properly the *Archon* or princely-ruler of the Church, and imperiall power perteyns to him alone: yet he hath given ministerial power and authority to his servants, † *poimainein* & “ *proistasthai*, to feed, rule, govern, go before and direct his Church: and who so refuseth them whom he hath sent and set, \* refuseth him.

Wheras I further added of the Elders set to teach and rule, that vnto them *all the multitude, the members, the saints, ought to obey and submit themselves, as the scriptures teach; Heb. 13. 17. 1. Pet. 5. 5.* this wholsom doctrine Mr. Sm. before misliked and kicked against, in answering Mr. Bern. & seeks to turne it away, with this peremptorie and perverse answer “ *To the place Heb. 13. 17. I say the Apostle doth not intend to teach that the whol body of the Church must yeeld to the voice of the Elders, in every thing that they lyst. O notable cavil! who sayth they must yeeld to every thing the Elders lyst? Is this a fit answer to cashier the government of the Elders? Then away also*

\* *Rev. 1. 5.*

† *Act. 20. 28.*

“ *1 Thes. 5. 22.*

\* *Ioh. 13.*

20.

*Luk. 10. 16*

“ *Parall. p. 65.*

also with his popular government: for I say, no scripture intendeth to teach that eyther minister or member, must yeeld to the voice of the multitude, in every thing they lyst. If so; then Aaron had been blamelesse for making the golden calf; because it was the peoples lyst, and they importuned him thereto Exod. 32. 1. 22. 23.

But M. S. proceedeth, saying; *nor that the Eldership hath in their hands the power of Christ to rule contrarie to their liking.* I answer, the Elders are to teach and rule the Church by Christs own word and lawes, as I have "expressed. And herein I presuppose that both the Elders wil teach and rule according unto godlynes, & the people wil obey the godly doctrines & directions of their Elders, without mislike or discontentment. For Christs sheep wil hear his voice; his kingdom is peaceable; his subjects loyal and obedient. Now whiles I speak of the ordinary power that the Elders have to teach and rule the Church, as Christ hath constituted it in peace; it is but from a contentious humour, to obiekt, that they have not power to rule contrary to the peoples liking, as if there could be no rule, but when the Elders and brethren are at warr one with another. Of the Church it is written, *† the multitude of them that beleevd were of one hart and of one fowl;* yet none (I think) doubteth, but ther was rule & government amōg them. And of such quiet rule spake I, though M. Sm. would disturb it with his exception; which he mought also have alledged against the Presbyteries authoritie to pray preach and administer the sacraments; seing these ar no more to be done contrary to the peoples liking, then rule and government: for God hath called us in peace. So for ought that is yet sayd; the government by Elders standeth fast.

"Counter.  
p. 176.

† Act. 4.  
32.

The last battry foloweth. *But (sayth M. S.) the intent of the Apostle is to show, that all the particular members in all their affaires, must submit themselves to the instruction and guidance of the Elders. For although Christ hath placed the Elders as Stewards over the servants yet he hath not appointed them as Lords over his spouse & wife. Your argument therefore (sayth he) is a fallacian a coniunctione & divisione thus; Al the particular members must obey the elders in their lawful instructions and their wholsome admonitions severally;*

Ergo



*Ergo the whole body must ioyntly obey the voyce of the Elders.*

Here M. Sm. running himself into a fallacie, by dividing those that are joynt together of the Lord, would bear himself out in his evil, by blaming an other first, but without al equitie, as the judicious reader may easily perceiv. For his reason is to this effect, *If Elders be Stewards over the servants, and not Lords over the wife (the church): then is not the church to obey or submit unto them.* Where learned the man this logik? Is there no obedience or submission, thinks he, but unto Lords? Then is there no obedience ecclesiastical, which the

†1 Cor. 8. 6.

Mat. 23. 8.

10.

\*1 Pet. 2.

13. 14.

\*1 Pet. 5. 5

Heb. 13. 17

church may yeeld to any save unto Christ, for he is the onely Lord. But this man is blinded with his erroneous concept. For as in civil government we are to obey and submit, not onely to the King as unto the superior, but \*also to the governours that are sent of him: so in government ecclesiastical we are to obey and submit, not onely to the King Christ, but to "the Elders his ministers sent of him: to the one we submit as to the Lord and King: to the other as to servants and ministers, set over us by the Lord. Agayn, I would fayne know, whither Mr. Sm. thinketh the Elders to be Lords over the particular members? If he say, yea, I abhor his pride, for it is injurious to Christ the sole Lord of al & every one in the church: if nay, then I detest his sophistrie; for by the same reason that he dissuadeth the whol flock from obedience, he mought also dissuade each particular member: which yet he dooth not, but yeeldeth the contrary. Now that the Apostle intendeth not onely the particular members, but the general flock also, is apparant; First, by his reason which he annexeth, *† for they watch for your soules as they that must give accounts.* Al good Elders, I ween, do watch as well for the publik church, as for the private members, and shal give account for the whol. If then the Apostles reason be of weight; the vvhool flock, as vvell as the particular sheep, must obey and submit to such as vvatch over them. Secondly the Apostle sayth elswhere, to the Elders of an other church, *\*take heed to al the flock, wherof the holy ghost hath made you overseers: poimainein,* (that is to feed, rule, govern, guid, direct and doe al other duties of good shepheards unto) *the church of God.* Nowv these vvords *flock & church*, mean not particular members, but the general company under charge & guidance. And if the holy

† Heb. 13.

17.

\* Act. 20.

28.

Ghost

Ghost have set Elders and shepherds over the whole flock: can any man doubt, but they must teach rule and direct the whol? & if they must doe this by authoritie from God: is not the whol flock bound to be taught ruled & directed by them in the Lord? What perverting of the scripture then is this, that when the Apostle writing to a whol church, to obey and submit unto their guides: it should be restreyned unto particular members for to obey? Such doctrines fitt rather the confusion of Babylon, then the holy order & government of Sion. But it seemeth the stinch of this restreynment, went up into the nose of the man himself as he wrote it: for presently he seeketh to sweeten the yll favor with these flowers: that \* *At the saints shal yeeld* \*pag. 66.  
*obedience to the Elders in things commanded by God: and the Elders shal al of them obey the voyce of the church in things commanded of God.* He might also have added that both Elders and people should obey the voyce of any particular person, in things commanded by God. For if the whol church doe syn, and "any one make it known unto them, and shew them the law of God: they are bound to obey him, & submit to his good counsel in the Lord. But what is this to the purpose? The question is into whose hands Christ hath committed the ordinarie teaching guiding governing and ruling of his saints here on earth. \* *Act. 20.*  
The scriptures \*teach, and we accordingly have long since "professed, that it is into the hands of the Bishops or Elders. This is that 28. 1 Tim. 5. 17. 1 Thes 5. 12. 1 Cor. 16. 16. Heb 13. 17.  
which I defend in my answer to M. Bernard: for this, if for any thing, M. S. also inveigheth against me: being indeed against himself also herein. For besides the testimonies fore alleged out of his book, he hath further in the same book written thus, † *Christ is not their king, seeing he onely ruleth by his own lawes and officers, and not by Antichristian Lords and lawes* &c. And agayn, \* *You refuse Christs testament and his kingdome, and will not have him to reign over you in his own offices and lawes, which is contrarie to these places, Luk. 19. 27. Apoc. 14. 9. 10. 11.* \* *Confess: art. 17. & 19.*  
Loe here the truth which I defend, confirmed by my adversaries owne penn; for this is the onely thing which I plead, that Christ ruleth his people, onely by his own lawes and officers, as mine opposite himself granteth: & yet see, what an outcrie he maketh against me, as teaching such Antichristianisme, as was never heard of before. † *patal. p. 86* \* *pag. 107.*

R

But by



But by his former dispute against the Presbyterie, himselfe is found to be one of those enimies, that wil not have Christ to reign over them, by his own offices and lawes.

†p. 66.

Wheras he putterh the question thus, *how farr the sheep must obey the Elders which ar shepheards*: that is not the point between Mr. Bern. and me, neyther medle I with it: yet if any be desirous to know my mind in general, it is. So farr as the shepheards doe teach rule and direct the sheep in the wayes of Christ, by his owne word and lawes; so farr ar they al jointly and every one severally, bound to obey and submit to their shepheards, and no further. For although this be the ordinary way of teaching and governing the Church; yet if extraordinaryly it fal out, that the shepheards walk and lead awry, and the sheep go aright; then is neyther the whol flock, nor any one sheep to follow or obey them, unlesse they wil fall together into the ditch.

Neyther wil that reason, which M. Sm. so laboureth about, namely that the Ministry is not by *succession* but by *election* of the church; make ought against me: unlesse the man thinketh this consequence good, *If Elders be chosen by the Church, then are they not to teach and rule the Church by Christs word and lawes.* The contrary rather is true. For if the Church be authorized and commanded of Christ to chose and set Elders over them, for to teach and rule them by his own word and lawes; and are also commanded to obey and submit themselves unto their Elders: then are the Elders to teach & rule them by Christs word and lawes, and the Church is therein to obey. But the first is true, as the scriptures and reasons forealleged prove; Therefore also the latter.

No more wil that similitude of a body, (which as all parables will easily be perverted, being streyned beyond the purpose of the holy spirit) help ought against the truth I defend. For as God \*hath disposed the members every one of them in the body at his own pleasure, & given them severall faculties, so as all the members have † not one work; and as the eye for seeing, the ear for hearing, the mouth for speaking, &c. doo administer, not for particular members onely, but for the whol body: even so the Church hath many members with diversities of gifts, and diversities of offices or ministeries; which they are to attend unto and execute for the whol body;

\* 1 Cor. 12.

18.

† Rom. 12.

4.

\* 1 Cor. 12.

4. 5. 6.

† Rom. 12. 6

7. 8.

body: & the whol, (not the particular members onely, as this man  
 fansteth) are to obey and submit unto these distributions & admini-  
 strations, being al of the Lord, as the Apostle teacheth. And as  
 al the members of the body have not the gift of speaking, seeing,  
 smelling &c. but these are bestowed on special members for the use  
 of al: so in the church, al \*are not prophets, or al teachers, or al go-  
 vernours &c. but "to one is given the word of wilsdome, to another  
 the word of knowledge &c. unto the administration of which gifts,  
 by the due offices or members; al the body is to submit, and obey  
 in the Lord. So that a wonder it is any man should have the face to  
 blame me with *Antichristianisme*, for disclayming that position which  
 M. Bernard imputed unto us; namely, *that the power of Christ, that is,*  
*authoritie to preach, to administer the sacraments, and to execute the censures*  
*of the church, belongeth to the whole church, yea to overy one of them:* or for  
 affirming, some special authoritie to be committed to the Elders  
 for teaching and ruling the church by Christs own word and lawes,  
 unto whom the other brethren are to obey, alwayes in the Lord.  
 What would it be but a mere confusion and abuse of the holy ordi-  
 nances of the gospel, if every one in the church should administer &  
 perform the works of al Christs ministers: which they may, if the  
 power and authoritie pertheyneth unto them: for who may abridge  
 the saincts of these things?

\*verf. 29.  
 "ver. 8.

And most strange it is, that M. S. (if any thing may be strange in  
 him,) would thus inveigh against me: when in handling this very  
 poynt against M. Bern. he writeth thus \**Wherefore I say unto you, that,*  
*the gifts of preaching, administration of the sacraments, and governing are gi-*  
*ven unto some men, but the offices and officers indued with these gifts are given*  
*unto the church &c.* If but some men in the church, have the gifts of  
 preaching, administration of sacraments & governing: wil M. S. blame me  
 for deneying this position of M. Bernard, that *Christs power and au-*  
*thoritie to preach, administer the sacraments &c. belongeth to every one in the*  
*church.* Have they authoritie to preach or govern, which have not  
 the gifts of preaching or government? I leave the judgment of this  
 controversie, to every wise hart.

\*Paraph.  
 61.

And this I hope may suffice for clearing my self of *Antichristia-*  
*nisme*, in that which I wrote about church government: being the



mayn thing which M. Sm. hath wrestled against me. Other things there are which he girdeth at breifly: and which I omit to strive with him about, whom I see to be set upon debate. And how adversary-like he dealeth with me, in mangling, corrupting and depraving my answers, for his advantage: they that compare them with his book may see. Let this one be an instance. To an objected error against us, I thus answered: *† Neither is this position set down in our words, (to my knowledge) neither doth Mr. Bernard take away, but confirm rather the thing that we hold: for he granteth that they offend God, which may and doe not ordinarilie (having meanes offered) live in a church rightly constituted: & we grant, that many of Christs subiects for want of meanes, doe not live in a true constituted church. If therefore he were not a caviller, he would not have reckned this among our errors.*

† *Colm. p.*  
*173.*

\* *Parall. p.*  
*16.*

This my answer M. S. of his liberalitie hath set down in *\* his book* thus.

*M. Ans. answering M. Bern. pag. 173. useth these words. Neither is this position set down in our words, (to my knowledge): if therefore M. Bern. were not a caviller, he would not have reckned this among our errors. Thus having dealt more injuriously with my words, then the unjust steward did with his Masters reckning, in abating more then half of my writing, without so much as any note or mark to intimate of further matter in my answer, (which he maketh almost senselesse): he proceedeth to charge me with forsaking the defence of the truth and then runs on to justify that he had written to Mr. Bernard which I knew not of.*

*“Luk. 16.*  
*6.7.*

10 JY 57

But for his injurious dealing with me, and persecuring this poor church (which deserved better of him) with his pen in publik, as the world now may see he hath don in high measure: I leave him unto God for mercy or judgment. Whose hand as it is heavie upon him already, in giving him over from error to error, & now at last to the abomination of Anabaptisme: so wil the same hand stil follow him unto furdur judgement if he do not repent. But I wish he may find grace in the eyes of the Lord.

FINIS.

*Faults  
escaped.*

*Pag. 12, line 2. for nonea read turned.*

*pag. 15, line 2. for alled, read called*

*pag. 28. in the last line, read wel ruling, and painful.*

*Other faults may easily by discerned and pardoned.*

